

2708

2708

Dhole's Lotus Leaves Series.

VOL. I.

LOTUS LEAVES
FROM THE
ANNALS OF MODERN TIMES
WITH FRAGMENTS
OF
ANCIENT THOUGHT.

COMPILED BY
A. BRAHMANA.

“ This is the publication of the researches of Herodotus of Halicarnassus, that past actions may not vanish from among men by time, nor the great and marvellous achievements, displayed by Greeks and Barbarians, lose their meed of praise.”

PUBLISHED BY J. N. BOSE,
The Oriental Publishing Home,
CALCUTTA.

1904.

[All Rights reserved.]

	Y
C	
Ca	
B.. C	
Checked	

CALCUTTA :

Printed by R. N. Dhara, at the Harasundara Press,
26, Guru Prasad Chowdhury's Lane.

JAMES,
THE EIGHTH EARL OF ELGIN
AND
TWELFTH OF KINCARDINE,

K.T., G.C.B., G.M.S.I.

Sometime Viceroy & Governor-General of India.

Calcutta
HEERALAL DHOLE.

1904.

TABLE OF CONTENTS.

FOREWORD	i—iii
----------	-----	-----	-----	-----	-------

THE HOUSE OF ELGIN.

FOUNDER OF THE LINE—LINEAL DESCENDANTS	v—vii
--	-------

BOOK I.

CHAPTER I.

JAMES—THE EIGHTH EARL OF ELGIN.

Birth and Parentage—Scholastic Career—Early Struggles—Returned an M. P.—The Downfall of the Melbourne Ministry—The Accession of Sir Robert Peel	i—ix
---	-----	-----	-----	------

CHAPTER II.

PUBLIC LIFE IN THE COLONIES.

Departure as Governor of Jamaica—A New Ministry—Appointed as Governor-General of British North America—Anarchy in the Dominion—Sails for Canada—Precaution by the Government—Proceedings of the House of Commons—Fury of the Mob—Forbearing of the Governor-General—Resignation of his Office—Lord Grey's Reply—Fresh Riot—Representation to the Governor-General—His Views regarding the Policy Pursued—Birth of his Eldest Son—Valedictory Address—The effect of his Speech—At Home—Appointed Her Majesty's Special Envoy to China	11—34
--	-----	-----	-----	-------

CHAPTER III.

IN THE FAR EAST.

Origin of the China Mission—Sails for China—Indian Mutiny—Haste to the Rescue—The Valour of Sir William Peel—Congratulatory Address—His Sense of Justice—Departure from India—Reception at Home. ... 35—48

CHAPTER IV.

IN INDIA.

Viceroyalty of India—Prophetic Forebodings—As the Viceroy of India—Dropping of a Link of Family Chain—Trip to Bhagulpore—At the Legislative Council—Arrival of Lady Elgin and his Daughter. ... 49—59

CHAPTER V.

OFFICIAL PORTFOLIO.

Army Question—Race Question—His Instinct. ... 60—64

• CHAPTER VI.

LAST YEARS IN INDIA.

Wahabi Fanatics—Out on Tour—Knocked Down—Site of his Last Resting Place—Preparing himself to give up the Ghost—The Closing Scene—The Release of the Spirit—His Burial—*In Memoriam*. ... 65—73

BOOK II.

CHAPTER I.

VICTOR ALEXANDER—THE NINTH EARL OF ELGIN.

Early Life—General Sir W. H. Norman, Lord Lansdowne's probable Successor—The Viceroyalty of India—Appointed H. M's Representative. ... 79—86

CHAPTER II.

ANNALS OF ANTIQUITY.

The Mystic Land of Wonder—An Epitome of the World—Its Boundaries—The Mystic Period—Its Situation—Its Division—Philological Hint—The Solar and the Lunar Dynasties. ... 87—98

CHAPTER III.

HINDU MYTHOLOGY.

The Genesis—Reflections—Evidences of Geology—The Dissolving Effects of the New Age—Dissertations on the Authorship of the Puranas—No Fanciful Speculation—What is Legend—The Primeval Era ... 99—122

CHAPTER IV.

INDIA,—PAST AND PRESENT.

Preliminary Observations—India Past—India Present—Advance of Materialism—Reflections—Philosophy as a Study. ... 123—142

CHAPTER V.

THE OCCIDENTAL AND ORIENTAL SCHOOLS OF
THOUGHT.

The Beginning of Things—Conflict between Theology
and Science—Theory of Evolution—Hindu Cosmogony—
Creation or Evolution—By the Way. ... 143—162

CHAPTER VI.

THE LIGHT OF SCIENCE IN THE ORDER OF
CREATION.

Antiquity of Man in Europe—Man, a Contemporary
of Mammoth—Evidences of Archæology—Evidences of
Geology—Relics of Antiquity—The Origin of Life—
Conclusion. 163—177

CHAPTER VII.

HINDU RELIGION.

The Pioneers—Two Aspects of Religion—Ancient
Vedic Religion—The Karma Kanda—Physical Religion—
The Jnana Kanda—Place of Hindu Philosophy in Modern
Thought—The Real and the unreal—The Concordance
—The Philosophy of the Vedanta—Reflections—Karma
—Imitation of Bramhana—Maya. 179—254

CHAPTER VIII.

BUDDHISM AND VEDANTISM.

Metempsychosis—Mr. Sinnett and Esoteric Buddhism
255—280

LOTUS LEAVES
FROM THE
ANNALS OF MODERN TIMES.

FOREWORD.

ON a memorable occasion, well nigh forty-two years ago, a Scotch divine, whose name has been a household word among us for upwards of half-a-century, himself a powerful and eloquent speaker, in the course of an address, bristling with happy reminiscences, delivered before an august assemblage of Europeans and Natives in the Town Hall of our City of Palaces, stirred the hearts of his audience to their inmost depths by a reference to the then Viceroy "as a descendant of the Bruce of Bannockburn." This bare allusion to a simple historical fact, without

any attempt at producing a dramatic effect, evoked an outburst of feeling that almost "brought the house down." The enthusiasm of the gathering was worked up to such a pitch that their pent up emotions found an appropriate vent at the mere utterance of those glorious words. But before a few short months had passed away the hand of death was upon the great and good man, the subject of the encomium, and the hopes,—the cherished hopes—of this country were nipped in the bud.

*

* *

INDIA had just passed through a terrible crisis, unparalleled in the History of the Ancient or Modern World. What she urgently stood in need of, at this stage of transition, was absolute rest, for a time at least, from internal or external trouble in order to recoup her strength. There was something rotten in the State of Denmark. The administrative

machinery was out of gear all along the line, and had its tale of misgovernment almost in every department. A real governor of men, accustomed to steer the bark of state clear of the Scylla and Charybdis of politics, was required at the helm of affairs. The hour had come, and with it also appeared the man. Fortunately the Ministry found the Earl of Elgin ready to hand at the emergency.

THE HOUSE OF ELGIN.

Founder of the line.

THE HOUSE OF ELGIN claims remote ancestry. The founder of the line was Sir Robert de Brus, who had come over to England with William the Conqueror and settled down in Northumberland.

Lineal descendants.

EDWARD BRUCE OF KINLOSS, the seventh lineal descendant of the illustrious House of Bruce, was appointed in 1597 as a lord of Sessions, and in 1600 accredited by James VI to the Court of Elizabeth with the commission of congratulating Her Majesty upon the suppression of Essex's rebellion. The tact and judgment which he employed in advancing the interests of his Sovereign in this connection is a matter too well known to require re-capitulation here. Suffice it to say

that three years after, on the evening of March 23rd, as the great Queen lay dying, by a slight motion of her head, Her Majesty made her ministers understand that the English Throne hitherto held by the Tudor Dynasty should pass over in reversionary interest to the Stuarts of Scotland. And so after a lapse of nearly four hundred years a Scotch King was once more summoned to take his seat on the "sacred stone" of Scone, carried off by Edward I in 1226, as a trophy of his triumph over King John the Baliol of Scotland. On the 25th of July, 1603, James VI of Scotland, son of Mary Stuart and Lord Darnley, was crowned as James I of England in Westminster Abbey. King James was so well pleased with the success of Edward Bruce's embassy that soon after his return from the English Court, on the 2nd of February, 1601, he was

created a Peer of Scotland with the Barony of Kinloss. The Baron died in 1610, and was succeeded by his son Thomas. On the 21st of June, 1603, he was raised in dignity as the first Earl of Elgin bearing the name and arms of Bruce. On the 13th of July, 1640, he was made an English Peer. He died in 1663, and was succeeded by his only son, Robert. Robert was created Earl of Aylesbury, and, on his demise, was succeeded by his grandson Charles. Charles died without any male representative, and so with his death all the other dignities attached thereto became extinct. The Barony of Bruce devolved upon his nephew, Thomas Bruce, while the Scottish dignities reverted to Charles. His descendant Sir Edward Bruce was in 1647 raised to the peerage, and made Lord Bruce of Torry and Earl of Kincardine.

BOOK I.

JAMES,

—THE EIGHTH EARL OF ELGIN.—

CHAPTER I.

Birth and parentage.

THE most distinguished of the clan of Bruce of the last century was James, 8th Earl of Elgin and 12th of Kincardine ; he was the father of our late Viceroy and himself for some time Viceroy and Governor-General of India. A few incidents connected with his life and career will not be out of place here, since Indian History has not done justice to his memory. He was the second son of Tomas Bruce by his second wife, Elizabeth, the youngest daughter of James Townsend Oswald, Esquire of Dunickler in the County of Fifeshire,

and was born on July 20th, 1811. His father's career as Ambassador at Constantinople is well known in history in connection with the "Elgin Marbles." From his childhood he was endowed with a devout temperament, and, what was more, he inherited from his mother a rare piety so characteristic of the family. He also had in common with his eldest sister, Matilda, afterwards Lady Maxwell of Pollock, a strong sympathy for his fellow-kind which marked his career throughout.

cholastic career.

AFTER receiving an elementary education in the Classics and English at home he was sent, at the age of twelve, to Eton which has furnished a training ground, both for mind and body, for the flower of British aristocracy during the last five centuries or more. Thence in due course he passed on to Christ

Church, Oxford, where the names of Lord Canning, his immediate predecessor in the Viceroyalty of India, the Earl of Dalhousie, Lord Canning's immediate predecessor in the same office, the Duke of Newcastle, Mr. W. E. Gladstone, and other notabilities figure conspicuously. Being of a shy and retiring disposition he naturally shrank from contact with his compeers. There is an institution attached to the College, known as the Union Club which even now serves as a School of Elocution where the young Oxononians meet from time to time to discuss various subjects in *extempore* speeches. Whilst yet a student James deliverd at this Assembly his maiden speech and carried the palm, the late lamented Mr. Gladstone being one of the competitors. "As to the natural gift of eloquence," the future ruler of India, "was," according to his testimony, "at the head of

all he knew either at Eton or at the University." After completing his academical career James entered himself of Lincoln's Inn in June, 1835, but did not long continue as a student of law. His father's continued absence from home compelled him to take his place in the affairs of the County of Fife and assume command of the Company of Yeomanry Troop.

Early struggles.

AN unexpected vacancy having occurred in the representation of the county in 1837 he offered himself a candidate for election to show in his own person "that a Tory was not necessarily a narrow bigot." Owing to the shortness of time and the absence of an elaborate preparation, however, he had to sustain a defeat by a large majority. In the year 1840, George, Lord Bruce, the eldest son of Lord Elgin by his first wife, died, unmarried,

and James became heir to the Earldom. On April 22nd, 1841, he married Elizabeth Mary, daughter of Charles Lennox Cumming Bruce, Esquire of Roseisle, County of Sterling M.P. Returned an M. P.

At the general election in July of the same year he contested the borough of Southampton, and was returned as a "Liberal Conservative" at the head of the poll.

Speaking at this time at a great banquet at Southampton he expressed his political views thus :—

"I am a Conservative, not upon principles of exclusionism—not from narrowness of view, or illiberality of sentiment—but because I believe that our admirable Constitution, on principles more exalted and under sanctions more holy than those which Owenism or Socialism can boast, proclaims between men of all classes and degrees in the body politic a sacred bond of brotherhood in the recognition of a common welfare here, and a common hope hereafter. I am a Conservative,

not because I am adverse to improvement, not because I am unwilling to repair what is wasted, or to supply what is defective in the political fabric, but because I am satisfied that, in order to improve effectually, you must be resolved most religiously to preserve. I am a Conservative, because I believe that the institutions of our country, religious as well as civil, are wisely adapted, when duly and faithfully administered, to promote, not the interest of any class or classes exclusively, but the happiness and welfare of the great body of the people ; and because I feel that, on the maintenance of these institutions, not only the economical prosperity of England, but, what is yet more important, the virtues that distinguish and adorn the English character, under God, mainly depend."

The downfall of the Melbourne Ministry.

THE MELBOURNE MINISTRY about this time was hastening to its downfall. Outwardly it seemed as if its career was one of unceasing activity and usefulness ; but the simple truth was that the history of the period was full of reform projects ; and that the enthusiasm and

energy were the outcome of the time, and not of the Ministry, for those, who carefully observed its signs, found that in every instance the public went far ahead of the inclinations of Her Majesty's advisers. From one cause or another the latter were going steadily from bad to worse. So long and persistently did they cling to office, on the flimsiest of excuse and pretext after repeated failures and defeats, that the people grew exasperated, and asked, "Will nothing turn them out? Will they never be done trying new tricks to keep in place?" An opportunity soon presented itself; the last proverbial straw that broke the camel's back was on the question of Free Trade in corn. The Ministry fought against it tooth and nail, and a party dodge of Lord John Russell precipitated the end. He announced a plan which was to propose a fixed duty of eight

shillings per quarter on wheat, and proportionately diminished rates on rye, barley and oats. Sir Robert Peel, who was abiding his time, took advantage of the situation and proposed a direct vote of "want of confidence." On June 4th, 1841, a division was taken, the vote of 'no confidence,' being carried by a majority of one, Parliament was dissolved ; and the result of the general election proved a victory for the Tories by an overwhelming majority.

Parliament met on August 19th and on the 24th, the new member in seconding an amendment on the Address, in a speech of surpassing eloquence professed himself a friend to Free Trade, but Free Trade as explained and vindicated by Mr. Huskisson : --

"He should at all times be prepared to vote for a Free Trade on principles of reciprocity, due regard being had to the interests which had grown up under our

present commercial system, without which, as he conceived, the rights of the labouring classes could not be protected. Much had been on various occasions said about the interests of the capitalists and the landlords, but unless the measures of a government were directed equally to secure the rights of the working classes, they never should be supported by a vote of his. It was true that the landlord might derive some increased value to his property from the increase of factories and other buildings upon it, and that the capitalist might more advantageously invest his capital, or he might withdraw it from a sinking concern ; but the only capital of the labourer was his skill in his own particular walk, and it was a mockery to tell him that he could find a satisfactory compensation elsewhere."

But the most characteristic part of his speech was that in which he commented on the 'harsh, severe, and unjust terms' in which it had been the fashion to designate those who had taken an opposite view on these questions to that taken by Her Majesty's Government. In denouncing the Ministerial part for their

attitude towards the Opposition and for their pretension to the monopoly of public virtue, His Lordship delivered himself thus :—

“ In a day, when all monopolies are denounced, I must be permitted to say that, to my mind, the monopoly which is the most intolerable and odious is the pretension to the monopoly of public virtue.”

The accession of Sir Robert Peel.

THE amendment was carried by a large majority. This led to the resignation of Lord Melbourne, and Sir Robert became Premier. About this time James' father died, and he succeeded to the Earldom as eighth Earl of Elgin and twelfth Earl of Kincardine. His promising career in Parliament was thus closed for ever, no Scottish Peer being eligible to sit in the Lower House. In March 1842, at the early age of thirty, he was appointed by Lord Stanley, the then Secretary of State for the Colonies, as Governor of Jamaica.

CHAPTER II.

PUBLIC LIFE IN THE COLONIES.

**Departure as Governor of Jamaica,
A New Ministry,
Appointed as Governor-General of
British North America.**

IN the middle of April His Lordship sailed for Jamaica, and, while proceeding to his destination, the steamer in which he and his family embarked struck on a coral reef near Turk's Island, and became a total wreck ; fortunately, however, all the passengers were saved, but Lady Elgin received a severe shock on that eventful night, as the result of the accident, from the effects of which she never completely recovered. Shortly after she gave birth to a daughter, and was seized with convulsions and finally succumbed to it in the following summer. After a highly successful administration of the West Indian Colonies

for nearly four years he quitted Jamaica in the early part of 1846, ostensibly on temporary leave of absence, but on the understanding that he would not be required to return to his post. At this juncture the Tory party broke up and a Whig Ministry was formed with Lord Grey as the Colonial Secretary. An opening having occurred in the Governor-Generalship of British North America, which required " 'a person possessing an intimate knowledge of the principles and practice of the constitution' of England, some experience of popular assemblies, and considerable familiarity with the practical questions of the day," and Lord Grey, "believing that it would be difficult to point out any situation in which great talents would find more scope for useful exertion, or are more wanted at this moment, and being sure that he could not hope to find any one whom he could

recommend to Her Majesty for that office with so much confidence," without any hesitation offered it to Lord Elgin, though personally unknown to him. He accepted it, not in the spirit of mere selfish ambition, but with a deep sense of the responsibilities attached to the office, as will appear from his speech at a public dinner at Dunfermline :—

"To watch over the interests of those great offshoots of the British race which plant themselves in distant lands ; to aid them in their efforts to extend the domain of civilization, and to fulfil that first behest of a benevolent Creator to His intelligent creatures—'subdue the earth' ; to abet the generous endeavour to impart to these rising communities the full advantages of British laws, British institutions, and British freedom ; to assist them in maintaining unimpaired, it may be in strengthening and confirming, those bonds of mutual affection which unite the parent and dependent states—these are duties not to be lightly undertaken, and which may well

claim the exercise of all the faculties and energies of an earnest and patriotic mind."

**Anarchy in the Dominion,
Sails for Canada.**

It was arranged that His Lordship should sail for Canada at the end of the year, but his engagement and marriage with Lady Mary Louisa Lambton, daughter of the first Earl of Durham, on the 7th of November, interfered with his plans, and he had to postpone his departure for America till the beginning of the following year. He had been barely fifteen months in office when certain disaffected sections of the community at the instance of sedition-mongers endeavoured to introduce anarchy into the dominion, and went to the length of attempting to attain their object by force. This was but a passing cloud and a nine days' wonder. The occasion was the giving of the Royal

Assent to the Customs Bill which had passed through the Legislative Council on April 25th, 1849. Although the House of Parliament was burnt to the ground, the work of incendiarism, the Viceregal cortège assailed with missiles, and some public buildings damaged, nothing came of these hostile demonstrations. The mob settled down to their peaceful occupations quietly, without a shot being fired or a single dragoon charging the rioters.

Precaution by the Government,

Proceedings of the House of Assemblies,

Fury of the mob.

THE only precaution that His Excellency seemed to have taken at all for public safety was to increase the military force. This had the desired effect, and the leaders of the disaffected party restrained their followers and persuaded them to direct their energies

towards the more constitutional object of petitioning the Queen for the re-call of the Governor General and to the disallowance of the Obnoxious Bill. This calmed down their passion for the time being, but the proceedings of the House of Assembly instead of overaweing the turbulent added fresh fuel to the fire of their fury. And when on April 30th Lord Elgin drove into the city, escorted by a troop of volunteer dragoons and accompanied by several of his suite, to receive an Address at the Government House, voted to the Governor-General by the Assembly with a majority of 36 to 16, expressing their abhorrence at the outrages which had taken place, of loyalty to the Queen, and approval of his just and impartial administration of the Government with his late as well as with his present Council, he was greeted on his way through the streets with showers of stones.

“When he entered the Government House he took a two-pound stone with him which he had picked up in his carriage, as evidence of the most unusual and sorrowful treatment Her Majesty’s representative had received.” On his return he endeavoured to give the enemy the slip by availing himself of a different route, but the mob discovering his purpose rushed in pursuit. “Cabs, caleches, and every thing that would run were at once launched in pursuit, and crossing his route the Governor-General’s carriage was bitterly assailed in the main street of the St. Lawrence suburbs. The good and rapid riding of his postilions enabled him to clear the desperate mob, but not till the head of his brother, Col. Bruce, has been cut, injuries inflicted on the chief of police, Col. Ermatinger, and on Captain Jones, commanding the escort, and every panel of the carriage driven in.”

**Forbearing of the Governor-General,
Resignation of his office,
Lord Grey's reply.**

NOR was this all. The people of Montreal seemed to have lost their heads. The mob did not even spare the Ministers or their supporters and attacked their houses at night. They also threatened the Governor-General's country-seat at Monklands with hostile attack, and his family were thus kept for some time in a state of anxiety and suspense. He himself did not go into the town of Montreal for some weeks, but kept entirely within the bounds of his suburban villa, determined to keep the peace, and, "to avoid any measure, to use his own words, " which might have had a tendency to produce a collision between parties on a question on which their feelings were so strongly excited. The result of the course pursued is, that there has been no

bloodshed, and, except in the case of some of the Ministers themselves, no destruction of private property." "He was urged," says his worthy Secretary, Major Campbell, "by irresponsible advisers to make use of the military forces at his command, to protect his person in an official visit to the city ; but he declined to do so, and thus avoided what these infatuated rioters seemed determined to bring on—the shedding of blood." The Montreal Press, however, attributed this noble forbearing and magnanimous self-restraint to his own timidity. But nothing could induce him to deviate from the path of rectitude which he had chalked out for himself.

"I am prepared," said he, "to bear any amount of obloquy that may be cast upon me, but if I can possibly prevent it--no stain of blood shall rest upon my name." Nor was

the great statesman mistaken in his anticipations. But if he was firm in his determination not to have any recourse "to the military or to a force of civilians enrolled for the occasion," "until the disposition to tumult on the part of the populace unhappily manifested itself in overt acts," he was equally resolute to concede nothing to the clamour and violence of the mob. And lest his "dignified neutrality between contending parties, which it had been his unremitting study to maintain" might fail in its object, he suggested the Home Government to the advisability of relinquishing his high post for the interest of Her Majesty's service, and making way for some one "who should have the advantage of being personally unobnoxious to any section of Her Majesty's subjects within the province." While appreciating the motives which induced Lord

Elgin to offer the suggestion, Lord Grey “should most earnestly deprecate the change it contemplates in the Government of Canada.” “Your Lordship’s relinquishment,” continues the Home Secretary, “of that office, which, under any circumstances, would be a most serious loss to Her Majesty’s service, and to the province, could not fail, in the present state of affairs, to be most injurious to the public welfare, from the encouragement which it would give to those who have been concerned in the violent and illegal opposition which has been offered to your Government. I also feel no doubt that when the present excitement shall have subsided, you will succeed in re-gaining that position of ‘dignified neutrality,’ becoming your office, which, as you justly observe, it has hitherto been your study to maintain, and from which, even those who are at present

most opposed to you, will, on reflection, perceive that you have been driven, by no fault on your part, but by their own un-reasoning violence."

"Relying, therefore," concludes His Lordship, "upon your devotion to the interests of Canada, I feel assured that you will not be induced by the unfortunate occurrences which have taken place, to retire from the high office, which the Queen has been pleased to entrust to you, and which, from the value she puts upon your past services, it is Her Majesty's anxious wish that you should retain."

Fresh Riot.

UNFORTUNATELY, however, the flames which were very nearly extinguished were kindled afresh after a couple of months, when certain persons, concerned in the riots of April last, had been placed under arrest. The story is thus told by His Excellency :—

"We are again in some excitement here. M. Lafontaine's house was attacked by a mob for the second time two nights ago [August 18th, 1849]. Some persons within fired, and one of the assailants was killed.* The violent Clubbists are trying to excite the passion of the multitude, alleging that this is the Anglo-Saxon blood shed by a Frenchman."

And again, on the 27th of the same month, Lord Elgin writes :—

"...A most violent excitement was got up by the Press against M. Lafontaine, more especially, as the instigator of the arrests and the cause of the death of the youngman who was shot in the attack on his house. A vast number of men, wearing red scarfs and ribands, attended the funeral of the youth. The shops were shut on the line of the procession ; fires occurred during several successive nights in different parts of the town, under circumstances warranting the suspicion of incendiarism."

* "This," observes Lord Grey, "owing to the extreme forbearance of Lord Elgin and his advisers, was the only life lost throughout these unhappy disturbances."

Representation to the Governor-General.

THE civic authorities, on whom rested the preservation of the peace of the city, officially represented to the Governor-General, that unless Martial Law was proclaimed there was very little chance of public safety. But His Excellency from his seat in the Imperial Legislative told his Council that he "would neither consent to Martial Law, nor to any measures of increased vigour whatsoever, until a further appeal had been made to the Mayor and Corporation of the city."

His views regarding the policy pursued.

WHEN asked, some time after, why he did not force his way into Montreal with the assistance of some troops, he replied in a strain similar to that of the Duke of Wellington, who being asked why he did not enter

London, during the disturbances at the time of the passing of the Reform Bill in 1830, is said to have replied :—

“I would have gone if the law had been equal to protect me, but that was not the case. Fifty dragoons would have done it, but that was a military force. If firing had begun, who could tell when it would end ? One guilty person would fall and ten innocent be destroyed. Would this have been wise or humane for a little bravado, or that the country might not be alarmed for a day or two.”

The following excerpts from his private letters deal fully with the *pros* and *cons* of the policy of forbearance pursued by His Excellency during the terrible crisis that befell Montreal in 1849, and, it is hoped, will bear repetition here.

I.

“I do not,” writes His Lordship, “at all wonder that you should be disposed to question the wisdom of my

course in respect to Montreal ; I think it was the best I could have taken under the circumstances.

I might have been quite as popular, perhaps more so ; for there are many, especially in Lower Canada, who would gladly have seen the severities of the law practised upon those from whom they believe they have often suffered much, unjustly. But my business is to humanize—not to harden. At that task I must labour, through obloquy and misrepresentation if needs be, etc.”

II.

“But none can know what that crisis was, and what that decision cost. At the time I took it, I stood literally *alone*. I alienated from me the adherents of the Government, who felt, or imagined (having been generally in times past, on the Anti-Government side) that if the tables had been turned—if *they* and not *their adversaries* had been resisting the law of the land, and threatening the life of the Queen’s representative—a very different course of repressive policy would have been adopted. At the same time I gained nothing on the other side, who only advanced in audacity ; and

added the charge of personal cowardice to their other outrages. At home, too, I forfeited much moral support ; for although the Government sustained me with that honourable confidence which entitles a Government to be well served, they were puzzled. The logic of the case was against me. Lord Grey and Lord J. Russell both felt that either I was right or I was wrong. If the latter, I ought to be re-called ; if the former, I ought to make the law respected. And lastly, I lost any chance of moral support from the opinion of our neighbours in the States ; for, like all primitive constitutionalists, the ideas of government, they hold in that quarter, are very simple. I have been told by Americans "We thought you were quite right ; but we could not understand why you did not *shoot them down!*"

I do not, as you may suppose, often speak of these matters ; but the subject was alluded to the other day by a person (now out of politics, but who knew what was going on at the time, one of our ablest men), and he said to me, ' Yes ; I see it all now. You were right—a thousand times right—though I thought otherwise

then. I own that I would have reduced Montreal to ashes before I would have endured half of what you did ; and, he added, ' I should have been justified, too.' ' Yes,' I answered, ' you would have been justified, because your course would have been perfectly defensible ; but it would not have been the *best course*. Mine was a *better one*.' And shall I tell you what was the deep conviction on my mind, which apart from the reluctance which I naturally felt to shed blood (particularly in a cause in which many who opposed the Government were actuated by motives which, though much alloyed with baser metal, had claims on my sympathy), confirmed me in that course? I perceived that the mind of the British population of the province, in Upper Canada especially, was at that time the prey of opposing impulses. On the one hand, as a question of blood and sensibility they were inclined to go with the anti-French party of Lower Canada ; on the other, as a question of constitutional principle, they felt that I was right, and that I deserved support. Depend upon it, if we had looked to bayonets instead of to reason for a triumph, the *sensibilities* of the great body of which I speak

would soon have carried the day against their *judgment*.

And what is the result? 700,000 French reconciled to England,..... because they believe that the British Governor is just. 'Yes;' but you may say, 'this is purchased by the alienation of the British.' Far from it. I took the whole blame upon myself, and I will venture to affirm that the Canadian British never were so loyal as they are at this hour; and what is more remarkable still, and more directly traceable to this policy of forbearance, never, since Canada existed, has party-spirit been more moderate, and the British and French races on better terms than they are now; and this in spite of the withdrawal of protection, and of the proposal to throw on the colony many charges which the Imperial Government has hitherto borne."

**Birth of his eldest son,
Valedictory Address.**

AT this period of anxiety and even of danger to himself and his family his eldest son was born at Monklands on May 14th. Her

Majesty was graciously pleased to stand sponsor to the child who was christened Victor Alexander, our last Viceroy and Governor-General. When, after a highly successful administration of nearly eight years, Lord Elgin was about severing his connection with the Government of the Dominion for good in 1854, an enthusiastic and crowded meeting was held at Montreal. His Lordship delivered a most touching valedictory address at the very place where a few years before he had been so grossly outraged and savagely insulted. In concluding his speech he said :— 2108.

“For nearly eight years, at the command of our beloved Queen, I have filled this position among you, discharging its duties, often imperfectly, never carelessly, or with indifference. We are all of us aware that the period is rapidly approaching when I may expect to be required by the same gracious authority to resign into

other, and I trust worthier, hands,* the office of Governor-General, with the heavy burden of responsibility and care which attaches to it. It is fitting, therefore, that we should now speak to each other frankly and without reserve. Let me assure you, then, that the severance of the formal tie which binds us together will not cause my earnest desire for your welfare and advancement to abate. The extinction of an official relationship cannot quench the conviction that I have so long cherished, and by which I have been supported through many trials, that a brilliant future is in store for British North America ; or diminish the interest with which I shall watch every event which tends to the fulfillment of this expectation. And again permit me to assure you, that when I leave you, be it sooner or later, I shall carry away no recollections of my sojourn among you except such as are of a pleasing character. I shall remember—and remember with gratitude—the cordial reception I met with at Montreal when I came a stranger among you, bearing with me

* Sir William Head, who had examined Lord Elgin for a Merton Fellowship in 1833.

for my sole recommendation the commission of our Sovereign. I shall remember those early months of my residence here, when I learnt in this beautiful neighbourhood to appreciate the charms of a bright Canadian winter day, and to take delight in the cheerful music of your sleigh bells. I shall remember one glorious afternoon—an afternoon in April—when, looking down from the hill at Monklands, on my return from transacting business in your city, I beheld that the vast plain stretching out before me, which I had always seen clothed in the white garb of winter, had assumed, on a sudden, and, as if by enchantment, the livery of spring ; while your noble St. Lawrence bursting through his icy fetters, had begun to sprackle in the sunshine and to murmur his vernal hymn of thanksgiving to the bounteous Giver of light and heat. I shall remember my visits to your Mechanics' Institutes and Mercantile Library Associations, and the kind attention with which the advice I tendered to your young men and citizens was received by them. I shall remember the undaunted courage with which the merchants of this city, while suffering under the pressure

of a commercial crisis of almost unparalleled severity, urged forward that great work which was the first step towards placing Canada in her proper position in this age of Railway progress. I shall remember the energy and patriotism which gathered together in this city specimens of Canadian industry, from all parts of the province, for the World's Fair, and which has been the means of rendering this magnificent conception of the illustrious Consort of our beloved Queen more serviceable to Canada than it has perhaps, proved to any other of the countless communities which have been represented there. And I shall forget—but no—what I might have had to forget is forgotten, already ; and therefore I cannot tell you what I shall forget.”

The effect his speech.

THE peroration touched the hearts of the people, remorse for their past misconduct, stung his hearers to the quick, and their angry passions melted into sorrowful tears. This incident wrung from a local print, by no means an admirer of the retiring Viceroy,

the admission that " Lord Elgin had, beyond all doubt, a remarkable faculty of turning enemies into friends."

At Home,

Appointed Her Majesty's Special Envoy to China.

THE two years which followed his return home were a period of complete rest from official labour. In 1857, there loomed a threatening cloud in the political horizon of the Far East, and England deemed it expedient to depute a Special Envoy to supersede the local authorities, armed with full powers, to settle the relations existing between her and China on a broad and solid basis. After anxious deliberations by the Ministry the choice of a fit representative to uphold British prestige " by diplomatic skill and force of character, with the least possible infringement of the laws of humanity," but " with the ability and resolution to insure success," fell upon Lord Elgin.

CHAPTER III.

IN THE FAR EAST.

THE origin of the Mission was thus stated:— On October 8th, 1856, a *lorcha* named *Arrow* registered as a British vessel, and carrying a British flag, was boarded by the authorities of Canton, the flag torn down, and the crew carried away as prisoners.” The Chinese, however, maintained that no flag was flying when the vessel was captured, and denied its British ownership, since it had expired a month before. “The crew,” said they, “were without exception, their own subjects, apprehended on a charge of piracy.”

The English authorities, however, paid no credence to their version of the story, peremptorily demanded a written apology for the insult offered to their flag, and the formal

restitution of the captured sailors. Their demand not being forthwith complied with they summoned the fleet to their aid in enforcing their demands. And, when once in arms, the English thought it too good an opportunity to lose for the fulfilment of certain "long-evaded treaty obligations," and settle the rights and privileges of all foreign representatives with regard to their free access to the authorities and the city of Canton. To gain their object they either took or demolished fort after fort, suburb after suburb. The Chinese, after their usual manner, would neither fight nor concede; and contented themselves with offering prize money over the head of every Englishman.

Sails for China.

HIS LORDSHIP sailed for China, and, arriving in Ceylon, received the disastrous

news of the Mutiny in the Bengal Army from General Ashburnham, the Commander of the Expeditionary Force.

Indian Mutiny.

Apropos of the Indian Mutiny. It is a moot point as to who took upon himself the responsibility of diverting a portion of the troops comprising the China Expeditionary Force to this country before the assistance requisitioned from England arrived here. This question requires a little clearing up. A short time back there was a statement in certain Anglo-Indian papers that no sooner Sir Charles Grey, the then Premier at the Cape, heard of the breaking out of the Sepoy Revolt on the 10th of May, 1857, at Meerut, and considering the imminent danger to which this dependency was exposed, lost no time in advising despatch of a portion of the

troops destined for China to Calcutta in the absence of any instructions from home. There is, however, another version of the story, and an authoritative one, considering the source from which it emanates. The following extract from a letter dated the 27th of May written on board the Steamer "*Singapore*" by Lord Elgin, the Envoy to the Flowery Land, from Galle on his way to Canton, explains the situation.

"..... The Mutineers have murdered Europeans, seized the fort and treasure of Delhi, and proclaimed the son of the Great Mogul. There seems to be no adequate European force at hand to put them down, and the season is bad for operations by Europeans. Such is the sum and substance of this report, as conveyed by telegraph to Elphinstone, the evening before Ashburnham left Bombay. I was a good deal tempted to remain at Galle for a few hours, in order to await the arrival of the "homeward bound steamer" from Calcutta, and to get further news ; but, on reflec-

tion, I came to the conclusion, that the best course to take was to view this grave intelligence as an inducement to press on to China. I wrote officially to Clarendon to say, that if this intelligence was confirmed, it might have a tendency to lower our prestige in the East, and to increase the influence of the party opposed to reason in China; that this state of affairs might make it more than ever necessary that I should endeavour to bring matters in China to an issue at the earliest moment, so as to anticipate this mischief, and to place the regiments destined for China at the disposal of Government for service elsewhere."

Haste to the Rescue.

BUT when on the 3rd of June Lord Elgin arrived at Singapore he received urgent letters from Lord Canning imploring him to send him whatever help he could. His Lordship had not a man with him. *H.M.S. Shannon*, which was conveying the bulk of the Blue Jackets and heavy ordnances, not having arrived then, he did what he could, and, in

concert with the General, sent instructions far and wide to turn the transports back, and give the Indian Government the benefit of the troops for the moment. His Lordship himself arrived in Calcutta on the afternoon of the 8th August in the *Shannon* commanded by the late lamented Capt. Sir William Peel, V. C. R. N. As the stately war-vessel steamed up the Hooghly with yards manned and the 68-pounders belching forth a salute,—a sight which the City of Palaces never witnessed before—there were ringing cheers from a host of merchantships riding at anchor in the river. The way in which guns of such heavy calibre and the smaller fry of 24-pounders made their way hundreds of miles to the N.W.P., by land elicited the warm admiration of Lord Clyde, who said the feat was executed in a style never known before. The magnanimous self-sacrifice

involved in this change of Lord Elgin's plan was, no doubt, the means of saving India. Writing home on the 11th idem His Lordship says :—

“..... I have agreed to give up the “*Shannon*,” in order that Peel and his men may be formed into a naval brigade, and march with some of their great guns on Delhi. Peel, for this work, I believe, the right man in the right place, and I expect great things from him. He is delighted, and Canning and Sir P. Grant have signified in strong terms their appreciation of the sacrifice I am making, and the service I am rendering. They are in great want of artillery, and no such guns, as those of the “*Shannon*,” are in their possession. The vessel itself, with a small crew, will remain in the river opposite Calcutta, able, if need were, to knock all the city to bits. I shall get a steamer for myself, probably one of the Peninsular and Oriental Company's, to convey me to Hongkong, and to remain with me till I am better suited. Canning is very amiable but I do not see much of him. He is at work from five or six in the morning till dinner-time.

No human being can, in a climate like this, and in a situation which has so few *délassements* as that of the Governor-General, work so constantly without impairing the energy both of mind and body, after a time..... Neither he nor Lady C. are so much oppressed by the difficulties in which they find themselves as might have been expected."

The valour of Sir William Peel.

THE confidence reposed on the gallant Peel and his Naval Brigade more than answered the expectations entertained of their services, it is a glorious record with which every Indian reader is familiar. "Tell Lord Elgin," wrote Sir William, "that it was the Chinese Expedition that relieved Lucknow, relieved Cawnpore, and fought the battle of the 6th December."

Congratulatory Address.

IN writing to Lord Elgin Sir Henry Ward, then Governor of Ceylon, thus expressed himself:—

"You may think me impertinent in volunteering

an opinion upon what in the first instance only concerns you and the Queen and Lord Canning. But having seen something of public life during a great part of my own, which is now fast verging into the 'sere and yellow leaf,' I may venture to say that I never knew a nobler thing than that which you have done in preferring the safety of India to the success of your Chinese negotiations. If I know anything of English public opinion, this single act will place you higher, in general estimation as a statesman, than your whole past career, honourable and fortunate as it has been. For it is not every man who would venture to alter the destination of a force upon the despatch of which Parliament has been dissolved, and a Government might have been superseded. It is not every man who would consign himself for many months to political inaction in order simply to serve the interests of his country. You have set a bright example at a moment of darkness and calamity; and, if India can be saved, it is to you that we shall owe its redemption, for nothing short of the Chinese expedition could have supplied the means of holding our ground until further reinforcements are received.

His sense of justice.

THE following few lines recorded in his Journal on the 22nd of August, while His Lordship was staying in Calcutta, will speak for themselves :—

“—tells me that yesterday, at dinner, the fact, that [the] Government [of India] had removed some commissioners who, not content with hanging all the rebels they could lay their hands on, had been insulting them by destroying their caste, telling them that after death they should be cast to the dogs to be devoured, etc., was mentioned. A reverend gentleman could not understand the conduct of Government ; could not see that there was any impropriety in torturing men's souls ; seemed to think that a good deal might be said in favour of bodily torture as well ! These are your teachers, O Israel ! Imagine what the pupils become under such leading !

Departure from India.

ON the 3rd of September Lord Elgin left Calcutta by the *S. S. Ava* on his way to China, to resume his legitimate duties as

an Envoy. On his way to Hongkong he passed a transport with troops on board to relieve those that had been diverted to India. He reached that port on or about the 20th of the same month ; his health was impaired, and the climate of the place did not evidently agree with him. In the latter part of October he received the sad intelligence of the death of his elder sister, Lady Matilda Maxwell. "She is gone," writes he on the 30th of the same month, "and she will leave behind her a blank in many existences."

*
* *

Reception at Home.

AFTER a full nine months' stay in China, on the morning of the 26th of November Lord Elgin sailed back for England. His mission was a complete success, and Her Majesty's Foreign Secretary conveyed to him

her full approbation of his stewardship. When on the 11th of April, 1861, he landed in his own native land, he met with an ovation from his countrymen. His old friends and neighbours of Dunfermline greeted him with an address of welcome. The Royal Academy in London received him with marked distinction at their annual banquet. The Lord Mayor of London in the name of the English people gave him a dinner at the Mansion House, where the aristocracy of the land, men of talent and wealth, congregated to welcome him. In responding to the toast, proposed in his honor, His Lordship delivered a splendid address, and the following few lines quoted from that historical speech will show what a large soul and a great head Lord Elgin possessed.

“My Lord Mayor,” said His Lordship, “I should be very much to blame if having an opportunity of

addressing an assembly in this place, I omitted to call attention to the fact that the occasional misconduct of our own countrymen and other foreigners in China is one of the greatest, perhaps, the very greatest, difficulties with which the Queen's representatives there have to deal. We send out to that country honourable merchants and devout missionaries, who scatter benefits in every part of the land they visit, elevating and raising the standard of civilisation wherever they go. But sometimes, unfortunately, there slip out from among us dishonest traders and ruffians who disgrace our name and set the feelings of the people against us. The public opinion of England can do much to encourage the one class of persons and discourage the other. I trust the moral influence of this great city will always be exerted in that direction. In addressing the merchants of Shanghai some three years ago, at the time when I announced to them that it was my intention to seek a treaty in Peking itself if I could not get it before I arrived there, I made this observation—that when force and diplomacy should have effected in China all that they could legitimately accomplish, the work which we had to do in that Empire would still be only

in its commencement. I repeat that statement now. My gallant friend, [presumably Sir P. Grant,] who spoke just now, has returned his sword to the scabbard. The diplomatist, as far as treaty-making is concerned, has placed his pen on the shelf. But the great task of construction—the task of bringing China, its extensive territory, its fertile soil, and its industrious population, as an active and useful member, into the community of nations, and making it a fellow-labourer with ourselves in diffusing over the world happiness and wellbeing—is one that yet remains to be accomplished. No persons are more entitled or more fitted to take a part in that work than the merchants of this great city. I implore them, then, to devote themselves earnestly to its fulfilment, and from the bottom of my heart I pray that their endeavours towards that end may be crowned with success."

CHAPTER IV.

IN INDIA.

Viceroyalty of India.

HIS LORDSHIP had been installed barely three or four short weeks among his *lares* and *penates* when there arose a fresh call for his valued eminent services. This time it was not the charge of a dependency of the Crown in its limited and ordinary acceptation of the term, or of a small insignificant island in mid-Atlantic, but the Viceroyalty of the most magnificent Empire in the world,—“an Empire wider than the Persia of Alexander, richer than the Gallia of Cæsar, more concentrated and more homogeneous than the vast territories of Trajan.” No office in Great Britain, or in any other part of the universe, carries with it such emolument or commands similar prestige. To wield almost unlimited authority over 300,000,000 of

human souls, comprising varied nationalities and speaking many different languages and dialects, the majority of whom profess the oldest religion on the globe, and have enjoyed a civilization which dates back thousands of years, is no easy undertaking,—the mere responsibility of the appalling task would make many a statesman with a European reputation gasp for breath. The appointment is familiarly known among the highest circles in the land as a “plum.” It is coveted by the pink of the aristocracy and diplomats of varying political creeds and all shades of opinion. The “plum” fell unsolicited into Lord Elgin’s lap. By the Royal Charter granted to the Hon’ble East India Company “for the better Government of India” the Court of Directors were empowered on the occurrence of a vacancy in the Governor-Generalship to submit three names to the Queen

who would make Her choice of one, and he was to be nominated to the post. But when on the 2nd of November, 1858, the Government of the country passed to the Crown, the nomination vested absolutely in the reigning Sovereign ; and, when, after ruling India for upwards of six years, Lord Canning resigned his post, Lord Palmerston offered the Viceroyalty* to Lord Elgin in the name of the Queen, the offer was accepted.

Prophetic Forebodings.

LIKE a modern Cassandra Lord Elgin seems to have been gifted with the spirit of prophecy and he foreshadowed his death ;—a vague presentiment haunted him that he would never return home. And this cast a deep gloom over his train of thoughts, for, in the course of an address delivered at Dunfermline, previous to his departure, after referring

* This appellation was first used after the transfer was effected.

to previous partings and happy meetings, His Lordship said, almost with a prophetic insight :—" The vast amount of labour devolving upon the Governor-General of India, the insalubrity of the climate, and the advance of years, all tend to render the prospect of our again meeting more remote and uncertain." Mark the words, reader, with what terrible reality they were fulfilled to the very letter !

" 'Tis the sunset of life gives me mystic lore,
And coming events cast their shadows before."

As the Viceroy of India.

Dropping of a link of family-chain.

EARLY in January 1862, accompanied by Lady Elgin, His Lordship went to Osborne on a visit to Her Most Gracious Majesty the Queen, alas now no more ! who, even in Her recent bereavement, could rouse herself to receive the first Viceroy of India appointed by the sole act of the Crown.

He left England on the 28th of that month, arriving in Calcutta on the 12th of March, and was formally installed in office. Within a fortnight of his entering on his new duties anxieties and troubles began cropping up, but he had a bold heart, and bore them up with the fortitude of a hero. The Hon'ble Mr. Ritchie, Advocate-General of the local High Court and an esteemed Member of the Supreme Legislative Council, was suddenly struck down by an attack of that scourge of India, Cholera. On July 6th he was shocked by a telegraphic report of the death of his friend, Lord Canning, whose place he had so recently taken, and wrote to his beloved consort, "It will add to the alarm which India inspires." But a still severer blow awaited him in the immediate future which overwhelmed him with grief. On the 23rd of the same

month came the sudden mournful intelligence of the death of his brother, Robert, the universally respected Governor of the Prince of Wales' Island in the Straits Settlements. Writing again to his wife on the 26th idem from Barrackpur His Excellency thus unburdens himself :—

“ I went into Calcutta on the morning of the 23rd, in time to write by the afternoon packet ; but I did not write, for I was met on my arrival by a telegraphic rumour, which quite overwhelmed me. I should hardly have allowed myself to believe that the sad report could be true, had it not been for the account of Robert's illness, which your last letters had conveyed to me. Next day another telegram by the Bombay Mail of the July 3rd left no doubt as to the name. A week, however, must elapse before letters arrive with the intelligence. I hurried over my business, and came back here yesterday evening. It is more quiet than Calcutta ; and sad, with its *one* walk terminating (as I have told you) at Lady Canning's grave. Poor Robert, how little did I think when

we parted that I was never to see him again ! How little at least, that he would be the defaulter ! He has left few equals behind him : so true, so upright, so steady in his principles, and so winning in his manners. Of late years we have been much apart, but for very many we were closely together, and perhaps no two brothers were ever more mutually helpful. Strange, that with Frederick and me in these regions, he should have been carried off first, by a malady which belongs to them.* I write at random and confusedly, for I have nothing to guide me but that one word. And yet how much in that one word. It tells me that I have lost a wise counsellor in difficulties ; a staunch friend in prosperity and adversity ; one on whom, if anything had befallen myself, I could always have relied to care for those left behind me. It tells, too, of the dropping of a link of that family chain which has always been so strong and unbroken."

In writing to his second boy he struck the same chords but in a different tone.

"You have lost," said he, "a kind and good uncle,

* He died in London of fever contracted in the East.

and a kind and good god-father, and you are now the only Robert Bruce in the family. It is a good name, and you must try and bear it nobly and bravely, as those who have borne it before you have done. If you look at their lives you will see that they always considered in the first place what they ought to do, and only in the second what it might be most pleasant and agreeable to do. This is the way to steer a straight course through life, and to meet the close of it, as your dear uncle did, with a smile on his lips."

Trip to Bhagulpore.

PASSING the hot weather in the cool recesses of Simla, however necessary to resuscitate the langour of a prolonged stay in Calcutta, had not then been adopted as an established institution in the Viceregal regime. But notwithstanding, the oppressive heat especially at the height of the rains, during the sickly season of August and September, drove his Lordship out of the City of Palaces, and he

took a short trip to the comparatively cool and healthy retreat at Bhagalpore, on the borders of the Sonthal Pergunnas. Here partly in mitigation of his sorrows and troubles, and partly to enjoy the scenery of distant hills, he passed his time busying himself with the pleasing occupation of forming plans for smoothing the path of Lady Elgin, who had settled to join him in India.

Writing from that station on August 15th, His Excellency thus gives his estimate of the precociousness of native youths :—

“ This forenoon I paid a visit to a school, one of the Government schools. The boys (upwards of 200) are not of the lowest class. They all read English very well, and when asked the meaning of words, gave synonymes or explanatory phrases with remarkable readiness. During their early years, I should certainly say that they are quicker than English children. They fall off when they get older.”

At the Legislative Council.

THE SUPREME LEGISLATIVE COUNCIL for the purpose of making Laws and Regulations, the sessions of which remained suspended during the sultry season, resumed its sittings in Calcutta in November of that year with the advent of the cold weather ; and His Lordship, as its President, threw himself heart and soul into the deliberations of the Council regarding administrative questions requiring his immediate attention and careful study. The rains, which had set in very heavily, continued longer than usual, the season naturally was an abnormally wet one, and the atmosphere of the plains was surcharged with moisture not favourable to European constitution, upon which it exercises a baneful influence. The heavy duties entailed in Council, coupled with the cold weather of a moist climate like that of Calcutta, told on

His Lordship's health, and, as he himself admitted, he was "half-blind and rather shaky from fever."

Arrival of Lady Elgin and his Daughter.

ON the 8th of January of the following year, 1863, he was joined in Calcutta by his wife and youngest daughter, Lady Louisa Bruce, who were very much needed to cheer him in his lonely, isolated position. To pass from a purely personal narrative to that of history would require more space than we could command. But a few excerpts taken at random from his official despatches to the then Secretary of State will shew the bent of his mind and his capabilities as a statesman.

CHAPTER V.

OFFICIAL PORTFOLIO.

Army Question.

WRITING to Sir Charles Wood so early on the 9th of April, 1862, says His Excellency :—

“ I am aware that for many reasons we must now entertain, and probably shall long find it necessary to entertain, a large army, Native and European, in India. Practically, what we have to do is to endeavour, by a judicious system of recruiting, organization, and distribution, to render our army as serviceable and as little a source of peril as may be. But I do think that they go far to prove that, notwithstanding our vast physical superiority to any thing which can be brought against us, we should find it a difficult task to maintain our authority in India by the sword alone; and that they justify a very jealous scrutiny of all schemes of expenditure for military objects which render necessary the imposition or maintenance of taxes which occasion general discontent, or deprive the

Government of the funds requisite for carrying on works of improvement that have the double advantage of stimulating the growth of wealth in the country, and increasing the efficiency of the means of self-defence which we possess."

Race Question.

REFERRING to the murder of a native in the Punjab by an ex-European soldier,* who had obtained his discharge, writes His Excellency the Viceroy and Governor-General of India under date June 22nd, 1862.

"The perpetrator of this outrage being a European, the case could not be tried on the spot. It was accordingly transferred to Calcutta ; witnesses, etc., being

* The facts of the case, as stated by His Excellency, are :—
"Rudd, [but there are others who think the name of the accused was not Rudd but Budd,] the ex-soldier, was desired by [his employer] to procure a sheep for him. He went to a native, from whom he appears to have procured sheep before, and took one. The native protested against his taking this particular sheep, because it was with lamb, but said, he might take any other from the flock, Rudd paid no heed to this remonstrance, put this sheep on the back of another native, and marched off. The owner followed, complaining and protesting. On this Rudd first fired two barrels over his head, then threw stone at him, and finally went into the house, brought out another gun, fired at him, and killed him on the spot. Besides imploring that his sheep might be restored to him, it does not appear that the native did anything at all to provoke this proceeding."

sent 1,000 miles at the public expense. Before it came on, however, the counsel for the defence requested a postponement in order to obtain further evidence. The request was granted, and the trial deferred till another term.

“The trial came on a few days ago, and the jury, much to their honour, found the prisoner guilty. On this an agitation was got up to obtain a commutation of the sentence of death which had been passed by the judge. A petition, with a great number of signatures, was presented in the first instance to the Lieutenant-Governor of Bengal; but he was advised that, the crime having been committed in the Punjab, he had nothing to do with the case. It was then transmitted to me. There was quite enough doubt as to my power of acting, to have justified me in referring the matter to the Lieutenant-Governor of the Punjab. But I felt that the delay, and, above all, the appearance of a desire to shrink from the responsibility of passing a decision on the case, which this step would involve, would be so mischievous, that having obtained from the Advocate-General an opinion that I had the requisite authority, I determined to take the matter into my own hands.

The verdict was clearly borne out by the evidence. The sentence was in accordance with the law, and the judge, [Sir Charles Jackson,] to whom I referred, saw no reason to question it. The decision of the Governor-General in Council was, that the law must take its course.

“It is true that this murder was not committed with previous preparation and deliberation. It had not, therefore, this special quality of aggravation. But it was marked by an aggravation of its own, not less culpable, and unfortunately only too frequently characteristic of the homicides perpetrated by Europeans on natives in this country. It was committed in wanton recklessness, almost without provocation, under an impulse which would have been resisted if the life of the victim had been estimated at the value of that of a dog. Any action on my part which would have seemed to sanction this estimate of the value of native life, would have been attended by the most pernicious consequences.

“It is bad enough as it is. The other day a station-master, somewhere up-country, kicked a native, who was, as he says, milking a goat belonging to the former. The native fell dead, and the local paper, without a

word of commiseration for the victim or his family, complains of the hardship of compelling the station-master to go to Calcutta, in this warm weather, to have the case inquired into. Other instances in which the natives have died from the effect of personal chastisement administered by Europeans have occurred since I have been here.

“I have gone at some length into this case, both because you may hear of it, and also because it exemplifies what is really our greatest source of embarrassment in this country—the extreme difficulty of administering equal justice between natives and Europeans.”

His instinct.

AND again on December 23rd, 1862, His Lordship writes :—

“As to consideration of the natives, I can only say that during a public service of twenty years I have always sided with the weaker party, and it is so strongly my instinct to do so, that I do not think the most stringent injunctions would force me into an opposite course of action.”

CHAPTER. VI.

LAST YEARS IN INDIA.

Wahabi Fanatics.

DURING the latter end of September when the Viceroy was contemplating coming down to the plains there was a break in the quiet tenor of his Government, and one of those little frontier wars, which are now an especial feature of the military administration of the country, was on the cards. There was a rising among the Wahabi fanatics inhabiting a frontier district in the Upper Valley of the Indus. The Governor-General was reluctantly induced by the pressure of opinion of his military advisers "to level a speedy and decisive blow at this embryo conspiracy." With this object in view measures were adopted to expel the fanatics from Juddon, where they had raised the standard of revolt,

and destroy their haunts at Mulka, as circumstances required.

Out on Tour.

ON the 26th of September Lord Elgin left Simla for Sialkot, where he was to rejoin his camp and proceed with it to Peshawur, before making his way to Lahore, as it was arranged with the Commander-in-Chief to hold his Camp of Exercise there, and to open a big Agricultural Exhibition under the auspices of the Lieutenant-Governor of the Punjab. And while all this was getting on, the programme of events also included, if possible, the temporary establishment of the Supreme Government in its Legislative capacity in the capital of the Land of the Five Rivers, which it was thought, would have an excellent effect all round. It was on the 12th of October that His Lordship scaled

the Rotung Pass, which divides Kuloo from Lahoul, and on the following day crossed the Twig Bridge over the Chandra. It was a difficult task which required great physical exertion ;—and it was a feat for which His Lordship was ill prepared. Moreover, it was attended with great risk and personal danger to men in the full enjoyment of their physical powers, as several fatal occurrences had taken place by passengers slipping through the meshes of the bridge to find a watery grave beneath.

Knocked down.

THE fatigue attendant upon the journey, coupled with the exposure to the keen blasts from the mountains, brought on exhaustion and aggravated a malady from the effects of which he never recovered. On the 22nd alarming symptoms supervened,

and he was carried by slow stages to Dhurm-sala. There he was joined on the 4th of November by his friend and medical adviser, the eminent Presidency Surgeon of the day, Dr. Charles Macrae, who had been summoned from Calcutta by Lady Elgin. On the 6th Dr. Macrae pronounced the case hopeless. The dying patient received the intelligence with a calmness and fortitude which never forsook him through all the scenes that followed. And beyond "one deep, earnest heartfelt regret that he should thus suddenly be parted from those nearest and dearest, to whom his life was of such inestimable importance," and that "he should be removed just as he had prepared himself to benefit the people committed to his charge," not a sigh escaped him. Steadily he set his face heavenward, feeling it "hard, hard, to believe that his life was condemned." On the following

day the clergyman he had sent for, and for whose arrival he was much anxious, reached the sanitarium and administered the Holy Communion to His Lordship and those around him.

Site of his Last Resting Place.

ON the morning of the 8th Lady Elgin, who was preparing for the coming event with a Christian fortitude and in a spirit truly heroic, with his approval rode up to the cemetery at Dhurmsala to select a spot for his last resting place ; and when he was informed of the quiet and beautiful aspect of the site, " with the glorious view of the snowy range towering above and the wide prospect of hill and plain below," he gently expressed his satisfaction with the arrangement.

Preparing himself to give up the Ghost.

" THE days and nights of the fortnight

which followed, were a painful alternation of severe suffering and rare intervals of comparative tranquillity. When, under the pressure of his sufferings, he was one night entreating to be released—‘O that God would in mercy come and take me’—[his attending physician,] Dr. Macrae, reminded him of the dread of pain and death, which seems to be expressed in the account of the Agony of Gethsemane, and he appeared to find much comfort in the thought, repeating once or twice, that he had not seen it in this light before, and several times saying with fervour, ‘Not my will, but Thine, be done!’”

The closing scene.

NOR did he neglect in his death agony the interests of those who were near and dear to him, and the duties which he owed to his

Sovereign. "He had laid the solemn charge on his faithful Secretary" (the Hon'ble T. J. Hovell Thurlow, who had rendered him the most valuable services, not only through his short term of Indian Viceroyalty, but during his last Ambassadorship in China,) "to conduct Lady Elgin on her mournful and solitary voyage." He had given to Dr. Macrae, with the tenderest marks of affection, a turquoise ring, saying "we have had a long struggle together ; keep this in memory of it." He had dictated a telegram to the Queen resigning his office, "with a request that his successor might be immediately appointed." "Later on in the day he sent for Mr. Thurlow, and desired that a message should be sent, through Sir Charles Wood, expressive of his love and devotion to the Queen, and of his determination to do his work to the last possible moment. His voice, faint and inaudible

at first, gained strength with the earnestness of the words which came forth as if direct from his heart, and which, as soon as pronounced, left him prostrate with the exertion. He begged also that his 'best blessing' might be sent to the Secretaries of the Indian Government, and also a private message to Sir Charles Wood in England."

The release of the Spirit.

"THESE were his last public acts. A few words and looks of intense affection for his wife and child were all that escaped him afterwards. One more night of agonized restlessness, followed by an almost sudden close of the long struggle, and a few moments of perfect calm, and his spirit was released."

His Burial.

His death occurred on the 20th of November, 1863, and on the 21st he was privately

buried, at his own request, on the spot selected beforehand by his beloved consort.

In memoriam.

HIS sun had set while it was yet day, he was cut off just at the moment when his best qualities were about to develop themselves, and,—in the words of the able Editor of his *Letters and Journals*, Mr. Theodore Walrond, from whose valuable work we have drawn largely, and to whom we are deeply indebted for the materials of this short and necessarily imperfect sketch,—and “to the historian his figure must remain as an unfinished *torso* in the gallery of our Indian rulers.”

BOOK II.

The Right Hon'ble

Victor Alexander Bruce,

EARL OF ELGIN AND KINCARDINE,

P. C., LL.D., G.M.S.I., G.M.I.E.,

*Late Viceroy and Governor-General
of India.*

A Resume of

HIS EXCELLENCY'S ADMINISTRATION.

—:0:—

Calcutta :

JNANENDRANATH BOSE.

1901.

VICTOR ALEXANDER,

—NINTH EARL OF ELGIN.—

CHAPTER I.

Early Life.

VICTOR ALEXANDER, the son of the subject of the foregoing memoir, was born, in the stirring and troublous times of 1849, on the 14th of May at Monklands, and succeeded on the death of his father to the Earldom in 1863. Coming as he does from a long line of noble ancestors held sacred in the history of Scotland his countrymen are always proud to feel that he bears the name which is dear to every Scottish heart. He was educated at Eton and Balliol College, Oxford, from where he emerged as a Master of Arts in 1871. The University of St. Andrews conferred

on him the honorary degree of LL.D., in 1886. In this year, when Mr. Gladstone became the Premier for the third time he was also made Treasurer of Her late Majesty's Household and First Commissioner of Works; sworn of the Privy Council, (February); appointed Lord-Lieutenant of Fifeshire, (August); and he is moreover a University Commissioner for Scotland.

General Sir W. H. Norman, Lord Lansdowne's probable successor.

WHEN the Marquess of Lansdowne's term of office, as Viceroy of India, was approaching its close with the year 1893, speculation was rife as to his probable successor. Each man suited himself in imagination with a nominee according as he was a Liberal, Conservative, or Radical in his political leaning. People, moreover, were so blinded by the glamour of aristocracy that no one was prepared for

what was to follow. Before the excitement subsided, like a bolt from the blue came the announcement that General Sir W. H. Norman, the Governor of New Zealand, but formerly a Military Member of the Executive Imperial and Legislative Councils of India; a distinguished officer, who had devoted the best years of his life to the interests of this country,—an Anglo-Indian of Anglo-Indians, born and bred—and who had risen step by step from the lower to the higher rungs of official ladder, had been offered this most coveted post and his accepting it. Those who affected to regard it as a surprise might have known, if they chose, that the business was not without a precedent. We are apt to forget that the policy of governing India has undergone considerable change during the last fifty years, rendered imperative by the great upheaval in 1857. Under similar

circumstances and only thirty-seven years before Lord Lawrence was appointed to succeed Lord Elgin, the lamented father of the last occupant of the Viceregal Throne. The only difference in the two cases being that whereas the former belonged to the Hon'ble E. I. Co.'s Army, the latter was a Civilian 'cadet,' pure and simple, who began his career on the early thirties as an Assistant Magistrate in the N. W. Provinces. It was once the fashion to belaud the period which produced a Clive, a Warren Hastings, a Wellesley, an Amherst, or even a Dalhousie, and belittle the achievements of their successors. The passing away of the regime of the Hon'ble E. I. Company and the advent of the reign of the Crown was marked by a change in the Government programme. Jingoism, defiant aggressiveness and obtrusiveness in its most unmitigated and uninviting phase, were

numbered with the institutions of the past. The advent of the elder Elgin heralded the birth of a new and glorious order of things. The New Policy must be adopted to the needs of the New Time. If India was to be governed at all by its acknowledged underlying principles it must be consonant with the dictates of reason and justice. We would refer the sceptical in such matters to the writings of that eminent jurist, the late Sir Henry Summer Maine, where he will find ample pabulum to ponder on. We, however, beg to be excused for the digression. On second thought Sir H. Norman seems to have regretted his hasty decision, for he immediately after re-called his acceptance of the offer, and the reason assigned for the step was that he had long passed the prime of life when he could conscientiously have hoped to discharge the high functions of the

exalted office with either credit to himself or benefit to the country. He felt himself unequal to an undertaking which demanded the exercise of the highest intellect and statesmanship.

The Viceroyalty of India.

WE trust we shall not be accused of uttering a platitude when we affirm that the position occupied by a Viceroy of India is absolutely unique, and cannot be compared to any other in the whole civilised world, whether as regards its emolument or the heavy responsibility attached to it. It does not admit of grading or classification. He stands on a pinnacle, alone and unapproachable, surrounded by an atmosphere on which he lives, moves and has his being. To select a really competent man for the post endowed with capabilities of a very high order, not dependent on favour or competi-

tion, requires great discrimination and sound judgment by the powers that be, and the last Liberal Ministry of the late Mr. Gladstone must be congratulated on the determination of their choice. When the name of Lord Elgin was first wafted to our shores in this connection he was almost an unknown quantity. He was spoken of, in sporting parlance, 'as a dark horse' whose performances, so far at least as the Indian public was concerned, were *nil*. But his age was in his favour—having barely attained middle life—he was only forty-six years old. There were a great many possibilities included in it. We cannot regard India as a whole without taking into account the units that comprise this heterogenous mass. The conflicting interests, the complicated religions and social customs that hold sway over them, the different races and their languages, and a

host of other considerations all combine to render the task of governing three hundred millions of souls one of extreme difficulty.

Appointed H. M's Representative.

THE nomination of Lord Elgin received the Royal assent and His Lordship obtained his appointment direct from his Sovereign, as the 35th Governor-General and 14th Viceroy of India.

The pay attached to his post is, in round numbers, Rs. 2,50,800 per annum. His ordinary tenure of office is five years, but it has not been unusual for a Governor-General to resign in consequence of a change of the Ministry in England.

CHAPTER II.

ANNALS OF ANTIQUITY.

The Mystic Land of Wonder.

OF all the countries on the habitable globe, India, from the earliest ages, has excited the greatest interest, and enjoyed the highest celebrity, as the mystic land of wonder. Its splendid productions of nature and its gorgeous works of art found their way in all parts of the world, and procured for it, even in the remotest eras of classical antiquity, the reputation of being the country adorned with whatever is most splendid and magnificent, glittering as if it were with gold and gems, and redolent of sweet scents and delicious odours.

“To th’ east a lovely country wide extends,
INDIA, whose borders the wide ocean bounds ;
On this the sun, new rising from the main,
Smiles pleas’d, and sheds his early orient beam.

Th' inhabitants are swart, and in their locks
Betray the tints of the dark hyacinth.
Various their functions ; some the rock explore,
And from the mine extract the latent gold ;
Some labour at the woof with cunning skill,
And manufacture linen ; others shape
And polish iv'ry with the nicest care :
Many retire to rivers shoal, and plunge
To seek the beryl flaming in its bed,
Or glitt'ring diamond. Oft the jasper's found
Green, but diaphanous ; the topaz too
Of ray serene and pleasing ; last of all
The lovely amethyst, in which combine
All the mild shades of purple. The rich soil,
Wash'd by a thousand rivers, from all sides
Pours on the natives wealth without control."

—DIONYSIUS.

"Fringed with palms, fragrant with spices, gaudy with tropical flowers, a perfect Eden for luscious fruits," India, in fact, was, as it is, one of the most remarkable regions that exist on the surface of the globe. The varied grandeur of its scenery, and the rich productions of its soil, are scarcely equalled in any other country.

An Epitome of the World.

INDIA is, as it were, an epitome of the whole world. It has regions that bask beneath the brightest rays of a tropical sun, and others, than which the most awful depths of the Polar Regions are not more dreary.

*

* *

Its Boundaries.

INDIA is a large tract of land, triangular in shape, stretching southward from mid-Asia into the ocean ; and “if ever a realm was dignified by its boundaries, it is this. Nature’s mightiest barricades hedge it in ; northward, mountains never yet scaled ; round the shores, an ocean never yet fathomed, and brooded over by the irresistible monsoon ; and these mountain and ocean barriers connected by rivers of a magnitude kindred to both.”

The Mystic Period.

The mythic period of India, like that of Ancient Greece, borders "on the cloudland of heroic fable," and stretches back to a countless number of ages. The history of the country was compiled in two great Epics by Valmiki and Vyas. The *Ramayan* and the *Mahabharat* contain the nucleus of fact, but poetry had intensified the national zeal for glory, and the world's first great poet, Valmiki, in immortalizing the great deeds of his great hero, Rama, soared high in the fiery flights of his glowing imagination instead of confining himself exclusively to the drudgery of narrating simple events which have had their occurrences ; and the genius of poetry has fixed the admiration of a hundred generations on them, and supplied a rich mine of images from age to age. Similarly the world's first and the greatest writer, Veda-

Vyas, in his "Great India," *Mahabharat*, in the exuberance of thought indulged more in speculative disquisition than that legitimately falls within the range of historical composition. His facile pen has enriched every department of human learning, left the impress of genius in all his works, and the gratitude of posterity has crowned him with the wreath of immortality by ranking him as one of those who never die.

The *Mahabharat* is literally an Encyclopædia ; the discourses on State-craft, Arts of Peace and War, Legislation, Religion, Philosophy, Duties of Individuals, are as perfect as it is possible for humanity to make. The pictures drawn, as much as such delineations can, land us to a mighty past, and the national heart yearns and hungers after it. Amidst all the culture inaugurated by the present government, on the Western system, thousands, not in tens,

but in hundreds, flock round the speaker as he sits on the *dias* to hear his discourse on the past history of his country. Long ages must have intervened since the two great Epics were composed, yet they continue to draw the admiration of all right-minded men, and so much reverence is felt for them, that they never get hackneyed from frequent repetition, for "historic pride clings to masses as much as to individuals, conducing to honourable pride when rightly felt."

The *Ramayan* and the *Mahabharat* inculcate the idea of hero-worship side by side with that of divine incarnation. In loftiness of thought, in sublimity of conception, in subtlety of argument, in cogency of reason, in purity of diction, in tenderness and pathos, in philosophy and metaphysics, these two Epics are, by universal suffrage, monumental works of genius and inspiration.

Yet with all this the annals of Hindustan are involved in impenetrable obscurity, and amidst the mass of writings extant we can but blindly grope in the dark to ascertain when the Aryans first came to India, from their cradle in the highlands of Central Asia ; the establishment of the Brahminical rites, the Laws of Manu, the rise of Buddhism and its final overthrow, the disputes between the hierarchy and the Kshetryas,—fragmentary notes of which are furnished by the legends of Jamadagnya and Viswamitra,—are a few of the topics which yet require solution. “European erudition may pore over the epic legends, until it fancies it can decypher some older writing under the palimpsest ;” the researches of the antiquarian may throw some light, dim and lurid, as to the ascertainment of certain questions about date, or the period when a dynasty filled the throne, “but these

at their best are but a barren substitute for the living story of human interest which, but for contemporary apathy, we might have possessed."

Its situation.

"India, on its most enlarged scale, in which the ancients appear to have understood it, comprises an area of near forty degrees on each side, including a space almost as large as all Europe ; being divided on the west from Persia by the Arachosian mountains, limited on the east by the Chinese part of the farther peninsula, confined on the north by the wilds of Tartary, and extending to the south as far as the isles of Java. This trapezium, therefore, comprehends the stupendous hills of Potyid or Tibet, the beautiful valley of Cashmir, and all the domains of the old Indoscythians, the countries of Nepal and Butan, Camrup, or Asam, together

with Siam, Ava, Racan, and the bordering kingdoms, as far as the China of the Hindus, or Sin of the Arabian Geographers ; not to mention the whole western peninsula, with the celebrated island of Sinhala or Lion-like men, at its southern extremity.”*

Its Division.

The sacred writings say that the country extending from the eastern to the western sea and lying between the Himalaya and the Vindhya mountains was the *Madhyadesa*, known by the different names of Aryavartya, Jambudwipa, and Bhartvarsha, the land of Bharat, a grandson of King Nabhivrata whose patrimony it was, and whose father had the dominion of the whole earth. It was the Holy Land, *Punyabhumi*, of the Aryans and the native home of the modern Hindus. It was originally divided into ten King-

* VIDE *Asiatic Researches*, Vol. I. ART. xxv. pp. 345-346.

doms ; of these five were situated in Hindustan,—Saraswati, comprising the Panjab ; Cunouj, embracing Delhi, Agra, and Oudh ; Tirhoot, from the Coosee to the Gunduk ; Gour, or Bengal, with a portion of Behar ; and Guzerat, which evidently included Khandesh, and part of Malwa Five are assigned to the Deccan,—Maharashtra, or the country of the Mahrattas on the Western coast, and Orissa on the Eastern coast ; Telingana, lying between the Godavery and the Krishna ; Dravira, or the Tamul country, stretching down to Cape Comorin ; and Carnata on the western face of the peninsula.

Philological Hint.

“If I were asked what I consider the most important discovery which has been made during the Nineteenth Century with

respect to the ancient history of mankind, I should answer by the following short line :—

Sanscrit, DYAUSH PITAR=Greek, ZEYΣIIATHP (ZEUS PATER)=Latin, JUPITER=Old Norse, TYR."

Thus wrote the illustrious Dr. Max Muller, and, indeed, this philological hint, derived from a comparative study of the ancient writings of Aryan Rishis, "the Sages of the East," and the classical languages of the West, "sends a flash of disclosure through the darkness of antiquity—all indicating that the predecessors of the Hindoos were wise at a time when the whole earth is supposed to have been barbarous, and that there was at least one great country which swarmed with an organized society in days when we are apt to fancy deep calling to deep, and wildernesses resting in perpetual silence, before Man had appeared to awaken all the

voices of Nature. Ascending no higher, it seems to be admitted on all hands that the ancient Hindoos were near the top of the scale of nations in civilization," who, as Dionysius describes them,

‘—first assayed the deep,
And wasted merchandise to coasts unknown,
Those who digested first the starry choir,
Their motions mark'd, and called them by
their names.’

The Solar and the Lunar Dynasties.

The Hindu annals as preserved in their two great Epics describe two races of Kings as having reigned in Ancient India,—the Solar and the Lunar Dynasties. Ikshaku, the progneitor of the former, founded the kingdom of Ayodhya, the modern Oudh, and Budh, the ancestor of the latter, made Preyag, the modern Allahabad, the seat of his government.

CHAPTER III.

HINDU MYTHOLOGY.

The Genesis.

“THE Genesis of India commences with an event described in the history of almost all nations, the Deluge,” remarks Col. Tod in his *Annals and Antiquities of Rajasthan*, “which, though treated with the fancy peculiar to the orientals, is not the less entitled to attention.”

In the Vedic hymns Manu is alluded to as the parent of man, who introduced cultivation and worship by fire. In the Satpatha Brahmana (1, 8, 1) a most remarkable legend is told of Manu, which reads not unlike the account of the Universal Deluge mentioned in the Old Testament. “As Manu was washing his hands,” so runs the story, “a fish comes in his way, and speaks unto him, ‘Rear me, I will save thee.’ And Manu

brings it home, and rears it. Time passes when one day the fish again addressing Manu foretells him of the coming flood, which is to happen at an appointed day and at a given time, and warns him to provide against the calamity which is to visit the earth by building a ship.

The flood comes in, and Manu enters into his Ark, when lo and behold, the fish swims across the tide, and, coming near his Ark, carries it beyond the northern Mountains, and there fastens it round a tree ; the Ark remains thus transfixed to the spot till the flood subsides and calm is restored to the world, when Manu getting out of his Ark once again lands on the *terra firma*."

This story is amplified later on in the legendary lore of the Puranas, and a peep into it will not, we venture to think, be uninteresting to our readers.

The following episode occurs in the *Bhagavat Puran*.

“Desiring the preservation of herds, and of Brahmans, of genii and virtuous men, of the Vedas, of law, and of precious things, the lord of the universe assumes many bodily shapes ; but, though he pervades, like the air, a variety of beings, yet he is himself unvaried, since he has no quality subject to change. At the close of the last *Calpa*, there was a general destruction occasioned by the sleep of Brahma ; whence his creatures in different worlds were drowned in a vast ocean. Brahma, being inclined to slumber, desiring repose after a lapse of ages, the strong demon Hayagriva came near him, and stole the Vedas, which had flowed from his lips. When Hari, the preserver of the universe, discovered this deed of the Prince of Danavas, he took the shape of a minute fish, called Sap'hari. A holy king, named Satyavrata, then reigned ; a servant of the spirit, which moved on the waves, and so devout, that water was his only sustenance. He was the child of the Sun, and, in the present *Calpa*, is invested by Narayan in the office of Manu, by the name of Sraddhadeva, or the God of Obsequies. One day, as he was making a libation in the river Critamala, and held water in the palm of his hand, he perceived a small fish moving in it. The king of Dravira immediately dropped the fish into the

river together with the water, which he had taken from it ; when the Sap'hari thus pathetically addressed the benevolent monarch : ' How canst thou, O king, who showest affection to the oppressed, leave me in this river-water, where I am too weak to resist the monsters of the stream, who fill me with dread ? ' He, not knowing who had assumed the form of a fish, applied his mind to the preservation of the Sap'hari, both from good nature and from regard to his own soul ; and, having heard its very suppliant address, he kindly placed it under his protection in a small vase full of water ; but, in a single night, its bulk was so increased, that it could not be contained in the jar, and thus again addressed the illustrious Prince : ' I am not pleased with living miserably in this little vase ; make me a large mansion, where I may dwell in comfort.' The king, removing it thence, placed it in the water of a cistern ; but it grew three cubits in less than fifty minutes, and said : ' Oh king, it pleases me not to stay vainly in this narrow cistern : since thou hast granted me an asylum, give me a spacious habitation.' He then removed it, and placed it in a pool, where, having ample space around its body, it became a fish of considerable size. ' This abode, O king, is not convenient for me, who must swim at large in the waters : exert thyself for my safety ; and remove me to a deep lake.' Thus addressed, the pious monarch threw the suppliant into a lake, and, when it grew

of equal bulk with that piece of water, he cast the vast fish into the sea. When the fish was thrown into the waves, he thus again spöke to Satyavrata : ‘Here the horned sharks, and other monsters of great strength will devour me ; thou shouldst not, O valiant man, leave me in this ocean.’ Thus repeatedly deluded by the fish, who had addressed him with gentle words, the king said : ‘who art thou, that beguilest me in that assumed shape ? Never before have I seen or heard of so prodigious an inhabitant of the waters, who, like thee, has filled up, in a single day, a lake an hundred leagues in circumference. Surely, thou art Bhagavat, who appearest before me ; the great Hari, whose dwelling was on the waves ; and who now, in compassion to thy servants, bearest the form of the natives of the deep. Salutation and praise to thee, O first male, the lord of creation, of preservation, of destruction ! Thou art the highest object, O supreme ruler, of us thy adorers, who piously seek thee. All thy delusive descents in this world give existence to various beings : yet I am anxious to know, for what cause that shape has been assumed by thee. Let me not, O lotus-eyed, approach in vain the feet of a deity, whose perfect benevolence has been extended to all ; when thou hast shown us, to our amazement, the appearance of other bodies, not in reality existing, but successively exhibited.’ The lord of the universe, loving the pious man, who thus implored him, and

intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how he was to act? 'In seven days from the present time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death ; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds ; and, accompanied by seven Saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark and continue in it, secure from the flood on one immense ocean without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea-serpent on my horn ; for I will be near thee : drawing the vessel, with thee and thy attendants, I will remain on the ocean, O chief of men, until a night of Brahma shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme Godhead ; by my favour, all thy questions shall be answered, and thy mind abundantly instructed.' Hari, having thus directed the monarch, disappeared ; and Satyavrata humbly waited for the time, which the ruler of our senses had appointed. The pious king, having scattered toward the east the pointed blades of the grass durbha, and turning his face toward the north, sat meditating on the feet of the God, who had

borne the form of a fish. The sea, overwhelming its shores, deluged the whole earth ; and it was soon perceived to be augmented by showers from immense clouds. He, still meditating on the command of Bhagavat, saw the vessel advancing, and entered it with the chiefs of Brahmans, having carried into it the medicinal creepers, and conformed to the directions of Hari. The saints thus addressed him : ‘ O king, meditate on Cesava ; who will surely deliver us from this danger, and grant us prosperity.’ The God, being invoked by the monarch, appeared again distinctly on the vast ocean in the form of a fish, blazing like a gold, extending a million of leagues, with one stupendous horn ; on which the king, as he had before been commanded by Hari, tied the ship with a cable made of a vast serpent, and happy in his preservation, stood praising the destroyer of Madhu. When the monarch had finished his hymn, the primeval male, Bhagavat, who watched for his safety on the great expanse of water, spoke aloud to his own divine essence, pronouncing a sacred Purana, which contained the rules of Sanc’hya philosophy ; but it was an infinite mystery to be concealed within the breast of Satya-vrata ; who, sitting in the vessel with the saints, heard the principle of the soul, the Eternal Being, proclaimed by the preserving power. Then Hari, rising together with Brahma, from the destructive deluge, which was abated, slew the demon Hayagriva, and recovered

the sacred books. Satyavrata, instructed in all divine and human knowledge, was appointed in the present *Calpa*, by the favour of Vishnu, the seventh Manu, surnamed Vaivaswata ;* but the appearance of a horned fish to the religious monarch was Maya, or delusion ; and he who shall devoutly hear this important allegorical narrative, will be delivered from the bondage of sin."

Reflections.

This tradition of the nursery of mankind points to one significant fact of the early history of the world, and Sir Walter Raleigh, while taking a peep into "the chorographical description of the Terrestrial Paradise," touches the point in page 99 of his invaluable *History of the World*. "India," says Sir Walter, "was the first planted and peopled countrie after the flood." His first argument is, that it was a place where the vine and

* Manu, or Satyavrata, whose patronymic name was Vaivaswata, or Child of the Sun, is said to have reigned over the whole world in the earliest age, and his capital was lying in the country of Dravira on the Eastern Coast of the Indian Peninsula.—*VIDE Asiatic Researches*. Vol. I. ARTC., IX. *On the Gods of Greece, Italy, and India*. Written in 1784, and since revised, by Sir William Jones. pp. 195-198.

olive were indigenous, as amongst the Sacæ Scythæ, and that Ararat could not be in Armenia, because the Gordian mountains on which the Ark rested were in longitude 75° , and the Valley of Shinar 79° to 80° , which would be reversing the tide of migration. "As they journeyed from the East, they found a plain, in the land of Shinar, and they dwelt there."* "Ararat, named by Moses," continues Sir Walter, "is not any one hill, but a general term for the great Caucasian range; therefore we must blow up this mountain Ararat, or dig it down and carry it out of Armenia, or find it elsewhere in a warmer country, and east from Shinar." He, therefore, places it in Indo-Scythia, in 140° of longitude and 35° to 37° of latitude, "where the mountains do build themselves exceeding

* *Genesis*, Chapter xi. Verse 2.

high : " and concludes, "it was in the plentiful warm East where Noah rested, where he planted the vine, where he tilled the ground and lived thereon."

Following this clue, and carrying his researches up the stream of time, Dr. William Robertson, the venerable author of "An Historical Disquisition concerning the Knowledge which the Ancients had of India," published so late as 1791, in the first section and second paragraph of his valuable monograph, comes to the conclusion :—

"The original station allotted to man by his Creator was in the mild and fertile regions of the East. There the human race began its career of improvement ; and from the remains of sciences which were anciently cultivated, as well as of arts which were anciently exercised in India, we may conclude it to be one of the first countries in which

men made any considerable progress in that career. The wisdom of the east was early celebrated,* and its productions were early in request among distant nations.”†

Evidence of Geology.

“Although the Himalayas are the loftiest range in the world,” remarks the Rev. Dr. Murdoch, “they are far from being the oldest. How is this known ? At the height of 14,000 feet above the sea, shells, comparatively modern, are found in the rocks. These rocks must at one time have been under water. Melted granite, forced up from below, raised them to their present height. During the upheaval large cracks were formed, into which the melted granite penetrated. Many of these are to be seen. The great heat also hardened

* *Kings*, Chapter IV. Verse 30.

† *Genesis*, Chapter XXXVII. Verse 25.

the rocks, changing their character. Near the Jumnotri Peaks there are hot springs.*

The dissolving effects of The New Age.

We, who live in the New Century, in our little greatness, and with the dissolving effects of Scientific Agnosticism, are, too often, apt to ignore the facts enshrined in the Classical Legends of our Sacred Literature, and would fain brush them off from the face of the civilized world, or hurl them headlong in the deep abyss of oblivion. But, fortunately or unfortunately, this is not possible. The memory of the past has been handed down substantially from generation to generation through the medium of oral tradition ; and Vyas, the Pauranick narrator, himself, in giving a permanent shape and form to the living historical traditions of his country, has only imparted a finer psycho-

* *Pictorial Tour Round India*, p. 38.

logical character and the magic of his unsurpassed art of representation. The material contents, the ingredients of his historical narrations, must be regarded from the point of view of popular tradition, or legend.

Dissertation on the Authorship of the Puranas.

Even regarding Vyas as the author of the Eighteen Puranas,* and many other Upa-Puranas, that bear his name, yet concerning the remote epoch, separated from his own by a series of centuries, Vyas himself would have had to resort to oral hearsay or tradition. It was impossible for him to narrate events which preceded him, without having

* Mr. Colebrooke, in his masterly *Essay on the Sanskrit and Prakrit Languages*, says :—"Every Purana treats of five subjects: the creation of the universe : its progress, and the renovation of the world : the genealogy of gods and heroes ; chronology, according to a fabulous system ; and heroic history, containing the achievements by demi-gods and heroes. Since each Purana contains a cosmogony, both mythological and heroic history, the works which bear that title may not unaptly be compared to the Grecian Theogonies."—*Asiatic Researches*, Vol. VII p. 202.

had recourse to any current tradition, and as such it is now generally conceded that Vyas cannot possibly be the author of all the legends incorporated in all his works, and so singularly and skilfully depicted by him. At best his Puranas have rather originated from the comprehensive digestion of a whole series of independent traditions, covering a period of several centuries before his birth. The fact is, the great Aryan nation itself is the author of these historical narrations which have intervened between these epochs and the birth of Maharsi Krishna Dwaipayana, otherwise called Veda-Vyas, or Compiler, from the fact of his dividing the Vedas, and compiling the Puranas, and dictating the Mahabharat to his amanuensis, Ganesha.

But there are others who dissent from this view, and are opposed to this belief. In a learned dissertation on the *Srimadbhagavatam*,

prefixed to an English translation of the work, we read :—

“If Vyasa be taken to have been only the compiler of the Mahabharata, it may be easily supposed that he found little scope for original writing in that work.....I am not one of those that disbelieve in the existence of Vyasa. The argument drawn from the etymology of the word is simply ridiculous. The majority of Hindu names are words made up of affixes, roots and suffixes. To draw inferences regarding the characters of men or the incidents of their lives or about their very existence or otherwise, from the etymological interpretations of names, would be extremely absurd.”

And in support of his theory ingeniously argues the worthy Pandit :

“If Macaulay's New Zealander, standing on a broken arch of the London bridge, were to speculate on the existence of Blackstone and learnedly argue that the famous lawyer who wrote a commentary on the laws of the lost race which inhabited England, must have been a descendant of some navvies that worked in stones of a dark hue, or that Rider Haggard was really no personal name but implied only an individual that made a bad figure on horse-back, his logic would be as correct as that of those Oriental

scholars who argue that there was no one of the name of Vyasa, or if ever there was anybody who compiled the Mahabharata he had some other name, for Vyasa implies a compiler."

No fanciful speculation.

However much one may differ from the erudite scholar on the point at issue, we cannot but respect his sound observations : and that they are not presumptive assumptions will appear from the following quotation from *The Annals and Antiquities of Rajasthan*.

"Vyasa, the author of the grand epic the *Mahabharat*, was son of Santanu (of the race of Hari), sovereign of Delhi, by Yojanagandha, a fisherman's daughter, consequently illegitimate. He became the spiritual father, or preceptor, of his nieces, the daughters of Vichitravirja, the son and successor of Santanu.

Vichitravirja had no male offspring, of his three daughters, one was named Pandeia, and Vyasa, being the sole remaining male branch of the house of Santanu, took his niece, and *spiritual daughter*, Pandeia, to wife, and became the father of Pandu, afterwards sovereign of Indraprastha.

Arrian gives the story thus : 'He (Hercules) [which he considers as (a generic term for the sover-

igns of the race of Hari, used by Arrian as a proper name. A section of the *Mahabharat* is devoted to the history of the Haricula, of which race was Vyasa.)] had a daughter when he was advanced in years, and being unable to find a husband and worthy of her, he *married her himself*, that he might supply the throne of India with monarchs. Her name was Pandea, and he caused the whole province in which she was born to receive its name from her.'

This is the very legend contained in the Puranas, of Vyasa (who was Hari-cu-les, or chief of the race of Hari) and his *spiritual daughter* Pandea, from whom the grand race *the Pandu* ; and from whom Delhi and its dependencies were designated the Pandu sovereignty."

Comments on the above are superfluous. Suffice it to say that they are built upon wrong hypothesis from the beginning to end, as will appear from our Chapter on Mahabharat.

*

* *

What is Legend ?

PROFESSOR CARL HEINRICH CORNILL, a German savant of high celebrity, in answering the question says :—

"Its main characteristic, of course, is popularity.

Legend is a natural product, unaffected by tendencies, an unconscious poetry ; and moreover it is characteristic of legend that it does not invent its material but that it embellishes extant tradition with poetic imagery ; legend, like ivy, winds itself about cold matters of fact, often resistlessly overpowering them and flourishing in rank luxuriance, yet not able to thrive without them and unsupported by them.

Legend and history, therefore, are not contradictions, but advance together in brotherly harmony ; the legend, from its very nature, presupposes an historical substratum. Only traditions that are attached to some definite locality, some definite monument, or name, are to be regarded as exceptions to the truth of these remarks ; traditions of the latter kind adhere exclusively to the locality, monument, or name that they are intended to explain ; instead of an historical they here have a material substratum ; and even in these instances, they still have a substratum ; the legend always stands with firm, marrowy frame upon solid and durable soil, and not with uncertain foothold touching the stars, a play to wind and wave ; and on this ground, precisely, we are, in my opinion, altogether wrong in looking upon legend with an exaggerated scepticism.

Legend bears a resemblance to the youthful memories of man. The child will not retain everything, but only distinct events, and not always the most

important ; but, what it does retain, it retains firmly. And above all, the child will never be mistaken as to the total character of its childhood. A man who has spent a cheerless youth will never imagine that he has been a merry, happy child ; a man who has been raised in a village or among the mountains will never believe that he was born in a large city or on the plain. The youthful reminiscences of nations must also be judged according to this same analogy. The readymade, artistically complete, and finished shape that these reminiscences have assumed on the lips of the people, or of any great poet, is to be called legend and, as such, the result of unintentional poetic creation ; but, on the contrary, its historical substratum and the basic character of the whole must be regarded as authentic tradition."

The Primeval Era.

Basing their faith on the legend of the Universal Deluge, Representative Men of the Western World feel no hesitation to trace their descent from the parent stock, and claim kinship with the lifeless Hindus of the present day.

"The ancient religions of Europe and

India," says Sir William Hunter, in his *Gazetteer of India*,* had a similar origin. These were to some extent made up of the sacred stories or myths, which our common ancestors had learned while dwelling together in Central Asia. Certain of the Vedic gods were also the gods of Greece and Rome ; and to this day the Deity is still adored by names derived from the same old Aryan root (*div*, to shine, hence the bright one, the Indian *Deva*, Latin, *Deus*, or Divinity). by Brahmins in Calcutta, by the Protestant clergy of England, and by Catholic priests in Peru "

"There was a time," says the Rev. Sir George W. Cox,† "when the forefathers of Englishmen, Hindus, and Persians, of Greeks and Romans, of Frenchmen and Germans, of Danes and Norwegians lived

* Vol. vi. *India*, p. 76.

† *History of the Establishment of British Rule in India*, pp. 1-2.

together, either as a single people or as a group of clans or tribes, on the high table-lands of Central Asia. To these tribes we give the name of Aryans, not because we can say for certain that they so called themselves, but because, after they had been scattered, the word was used by their descendants as a title of honour which distinguished them from all who belonged to any other race or stock. Thus in the oldest Hindu books,* which were put together many hundreds of years before the Christian era, India is spoken of as the abode of the

* The *Vedas*. "The Veda," says Professor MAX MULLER, "has a two-fold interest, it belongs to the history of the world, and to the history of India. In the history of the world the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men, of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind will belong to the "Rig-Veda."—*Ancient History of Sanskrit Literature*.

Aryas, and the Aryas are contrasted with the Dasyu, the conquered inhabitants of the country. So the Persians called their land Iran, while the rest of the world was to them An-Iran, or, as we should say, not-Iran. It is not unlikely that the word originally denoted ploughmen, the tilling of the soil being the most honourable work for the man of free or noble birth."

"Thousands of years ago, ' says Professor Max Muller,* "before Greek was Greek, and Sanskrit was Sanskrit, the ancestors of the Aryan races dwelt together in the high-lands of Central Asia, speaking one common language.

"The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical

* See his *History of Ancient Sanskrit Literature and Nineteenth Century*, October, 1885.

in all the Indo-European idioms are like the watch words of soldiers. We challenge the seeming stranger ; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races."

"The Aryans were then no longer dwellers in tents, but builders of permanent houses. As the name for king is the same in Sanskrit, Latin, Teutonic, and Celtic, we know that kingly government was established and recognized by the Aryan at the pre-historic period. They also worshipped an unseen Being, under the self-same name."

“Think what this equation* implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.”†

* *VIDE Ante*, Book II. Chapter II. *Philological Hint*. pp. 96-97
† *Ibid.* p. 118.

CHAPTER IV.

INDIA PAST AND PRESENT.

Preliminary observations.

IF any one were to be present in the beginning to see how the universe sprung into existence, if the ordinary span of human life were proportionately increased so as to cover the whole period which the process embraced, and if that man had, with a thorough knowledge of natural laws, love of truth, honesty of purpose, a practical turn of mind, and were he to take notes and jot down his observations and leave them to us, even then it would not have been an easy matter for a Herschell and Laplace, a Huxley and Tyndall to write from them a popular account of the early period of the history of our planet. To contend and complain, therefore, of the insufficiency of our knowledge, to chew the cud of disappointment, to reveal

our ignorance,—not to hide it under the cloak of a mass of sophistry,—is the ordinary lot of humankind, and there is not much chance of its being suddenly changed. We are, as a matter of fact, progressing and making the earth unwomb herself, there can be no gainsaying how much have we advanced in positive data brought forth by Geology, Astronomy, Biology and Natural Science, but, so far as the solution of the problem is concerned, we are at an immense distance, and that distance there is not much immediate hope of covering.

India Past.

BUT there are others whom nothing can satisfy. Ardent in their enquiries about truth, and happy to get it anywhere, they dive deep into the back ground of phenomena with a hope to lift the veil, and consider themselves very fortunate if they have dis-

covered anything beyond the reach of ordinary science.

In this way here in India the old Brahmin Rishis, of a bygone age and civilization, through intense study, a life of immaculate purity, and profound meditation, developed their psychic powers to such a pitch that they could,—with ease, and without such appliances as the modern science has brought into requisition,—direct their mental ken behind the scenes, and penetrate into the vast store-house of Nature to study the secret springs which guide, control or influence action ; observations made in this way, and corroborated by, and enriched with, the independent experiments of succeeding initiates, generalised and reduced to a system, have the perfect basis of a certain science : that it has not become our common property, is why it is called

transcendental mysticism. For do what we may, everyone is not constitutionally nor mentally fit to dive deep into the occult side of Nature, and all the more so as the sacred writings of the Brahman Rishis of olden times bear a dual signification, which only trained minds can approach the threshold of.

India Present.

MODERN India is sadly devoid of such able expositors. With the struggle for existence gaining ascendancy over us everywhere, and with a foreign academic education of no religious kind but of a materialistic tendency, the props and pillars of the country have turned into renegades.

Advance of Materialism.

THE present revival of Materialism originated in the German Universities. It was preached by the professors in the class-rooms.

It was amply discussed in works of philosophy and on natural science ; from the savans it percolated into the rank and file of society. It next made its appearance in France, where its result is thus graphically described by M. Figuier :—

“And the people have undertaken to teach us the practical consequences of Materialism. Little by little they have flung off every bond, they have discarded all respects of persons and principles ; they no longer value religion or its ministers, the social hierarchy, their country, or liberty. That this must lead to some terrible result, it was easy to foresee. After a long period of political anarchy, a body of furious mad men carried death, terror and fire through the capital of France.”*

Such then is the aspect of Materialism

* *The Day after Death.* p. 4.

which has come to supplant Idealism, and a thirst for the material comforts in this life has induced the bulk of the nation to hunger after wealth and position, to rush headlong after them, undeterred by the teachings and precepts of those who from a life-long study knew what was best for them. With successive generation, the gulf grew wider, the thirst for material well-being became more predominant, and mistaking the Unreal for the Real, have they turned from the paths of pristine innocence, purity and knowledge, to that of secular advantage. The wise lost heart, they kept to the old grooves, and encouraged others to follow, but to no purpose.

Amidst such a conflict, a conflict between the growing and fascinating belief of an omnipotent Materialism fathered by men eminent in science, a Huxley and a Tyndall,

and Freethought disseminating with Tom Payne, and receiving additional strength and piquancy from the able and incontrovertible arguments of Bradlaugh, Ingersoll, and a host of others equally brilliant, the educated mind is really in the horns of a dilemma, and knows not what to choose nor what to think of each. He has left the house prepared for him by the kindness of his father ; he has neglected his opportunities to master the language in which the ancient writings are written ; his spiritual preceptor, he has shoved in a corner ; all at once to turn back into the fold is to make himself a fool. And thus is it how the quite and engrossing study of the Aryan Rishis,* their sacred books and writings, has

* " In the classification of sages there are three orders ; the *Rajarshi*, or kingly sage, such as JANAKA ; the *Bramarshi*, or Brahman sage, as VASISHTHA ; and the *Devarshi*, or divine sage, as NARADA.—Professor H. H. WILSON'S *Collected Works*. London Edition. Vol. XI., p. 201.

come to a stand-still, unable to drink deep of the pierian spring, for having lost the right key to their comprehension, he shews an utter derision, a thorough heartlessness, an unmistakeable contempt and pity for such who would trust to the "transcendental nonsense," of "crafty Brahmins."* In the zenith of his earthly glory of his wordly career, with the elements of a foreign education, and dubbed with academic titles and distinctions, he thinks himself wiser than those who have preceded him, and whose landmarks he would fain wipe away from the face of the earth. The Ramayana, the Mahabharat, and the Puranas were fabulous tales spun out into coarse yarns, without any redeeming feature, even the Vedas were no better.

In such a crisis, a crisis none-the-less eventful, as it marks the degeneration of

* DR. MOHENDRA LAL SIRKAR, M.D., C.I.E.

the country, for wherever you turn, you find throughout the length and breadth of this vast continent, people who should know better and ought to do otherwise, openly avoiding the counsels of their elders, and throwing the hitherto preserved tradition of the social segment into utter confusion ; and the "twice-born" taking to the unclean habits of the Mlechhas,* and with

* According to RAGHUNANDAN, the great Compiler of the *Smṛiti* Shastras:—"A country, where distinctions of the four classes (Brahman, Kshatriya, Vaishya and Sudra) is not observed, is known as the *Mlechha Desa* as opposed to *Brahmavarta*." MANU says:—"Between the two divine rivers, Saraswati and Drishadvati, lies the tract of land which the sages have named *Brahmavarta*, because it was frequented by gods."

"The distinguishing mark of a man of the three superior classes is a cord worn over the left shoulder and under the right arm : it is imposed with much solemnity, and the investiture, with its accompanying formulæ, is considered to indicate the regeneration of the individual : whence his name *Dvija*, or twice-born. The rite is applicable to all the three superior castes, or the Brahman, Kshatriya, and Vaishya, to each of whom the term is appropriate ; although, as the two latter are considered to be extinct, it now signifies the Brahman only. The cord of the Brahman should be made of cotton, that of the Kshatriya, of a kind of grass, and that of the Vaishya of woollen thread. The investiture of the first should take place between the ages of five and sixteen ; of the second, between six and twenty-two ; and of the third, between eight and twenty-four. If delayed beyond the latter period the individual is considered degraded from his

equal relish and gusto taking to the bottle :†
so that whatever of spirituality was left in

caste. An essential part of the ceremony is the communication of the *Gayatri* or holiest verse of the Vedas. It is communicable to all the three."—H. H. WILSON'S *Collected Works*. London Edition. Vol. XI. p. 163.

† The following legend with regard to the admixture of MADA, the Demon, with spirituous liquor, will bear a repetition here.

CHAYAVANA is the son of BHRIGU, the son of BRAHMA, by his wife PULOMA. A *Rakshasa*, or fiend attempting to carry off PULOMA, the child was prematurely born, whence his name, from *chyu*, to fall from. Upon his birth his splendour was such as to reduce the insulter of his mother to ashes (*Mahabharata*, *Adi Parva*, *Puloma-Adhyaya*). The sage having adopted a life of ascetic devotion, was so immersed in abstraction that he became completely covered with the nests of white ants. SUKANYA, the daughter of King SARYATI, wandering in the forest observed what she thought two lights in an ant-hill, and thrust in two blades of *kusha* grass, which when withdrawn were followed by a flow of blood. Much alarmed, the princess repaired to her father and related what had happened. The king, conjecturing the truth, immediately went to the spot to deprecate the wrath of the *Rishi*, and pacified him by giving the damsel in marriage. After being married some time, the ASWINI-KUMARAS passing by CHAYAVANA'S residence conferred upon him youth and beauty, in requital of which boons he gave them a share in the *Soma* juice offered at sacrifices to the gods. The gods, with INDRA at their head, opposed this grant, and INDRA lifted up his hand to strike CHAYAVANA dead with his thunderbolt, when the sage paralysed his arm. To appal the gods he created the Demon MADA, intoxication personified, in terror of whom and of the power of the saint, the gods acceded to the participation of the ASWINI KUMARAS in divine honours. INDRA was restored to the use of his arm, and MADA was divided and distributed amongst dice, women, and wine.—*Bhavishyat Purana*, and the *Dana-Dharma* section of the *Mahabharata*. Vide Professor H. H. WILSON'S *Works*. Vol. XI. Third Edition. p. 263.

them is quenched by the imbibition of spirit from without. Two inflammations cannot last in the same part at one and the same time, the powerful dispels the weaker. Thus his spiritual ruin is complete.

It is indeed a sorrowful sight to see Materialism is thus gaining a strong ascendancy over us everywhere ; and the twice-born, leaving the key to rust in the lock of Brahminic lore, and ignoring the psychological or transcendental doctrine of his sires,—is now too engrossed with the concerns of a hard material world,—its blessings and curses, its joys and sorrows,—to be able to direct his mental vision behind the scenes. Following the spirit of the times and the wake of the Physicist, he has renounced his belief in the

“ The five great sins in the Hindu Code are :—Stealing gold, drinking spirituous liquors, murder of a Brahman, adultery with the wife of a spiritual teacher, and association with a person guilty of either of these crimes.”—*Vide* Professor H. H. WILSON'S *Collected Works*. London Edition. Vol. XI. p. 30.

existence of a soul, and his faith on the existence of a life beyond being thus rudely shaken, the doctrine of *Karma*, the sum-total of an individual's life and its determining result, transmigration, finds no favour with him. For, "when he dies, as with his dog, there is an end of him."*

"The principle of motion in matter is the source of all phenomena whatsoever. The laws of motion and the laws of our impressions or perceptions constitute the whole nature of things, and of the nature of the substance of nature, the '*natura naturata*,' or phenomena of the substance or '*natura naturans*'; or in other words all phenomena must be referred to matter as its source and efficient cause and reason of all; and to ask for a further reason of the reason is

* So says Mr. HENRY G. ATKINSON, F. G. S., the distinguished Author of *Letters on the Laws of Man's Nature and Development* addressed to Miss HARRIET MARTINEAU. See his Article on *Intuition, Instinct, and Clairvoyance*.

unphilosophical and absurd. The order of perceptions and consequences observed is all that man can know ; all that constitutes knowledge, and more we could not know, even if more existed. This is the grand philosophical position from Democritus to Francis Bacon, and from Francis Bacon to Professor Tyndall."

And again, "Instinct, passion, thought, etc., are effects of organised substances. All causes are material causes. In material conditions, I find the origin of all religions, all philosophies, all opinions, all virtues, and spiritual conditions and influences,' in the same manner that I find the origin of all diseases and of all insanities in material conditions and causes. I am what I am, a creature of necessity ; I claim neither merit nor demerit."

"I feel that I am as completely the

result of my nature, and impelled to do, as the needle to point to the north, or the puppet to move according as the string is pulled. I cannot alter my will, or be other than what I am, and cannot deserve either rewards or punishment.”*

“According to this school, remarks Dr. W. B. Carpenter † “Man is but a *thinking machine*, his conduct being entirely determined by his original constitution, modified by subsequent conditions, over which he has no control, and his fancied power of self-direction being altogether a delusion ; and hence the notions of *duty* or *responsibility* have no real foundations. Man’s character being formed *for* him and not *by* him, and his mode of action in each individual case being simply the consequence

* *Letters on the Laws of Man’s Nature and Development.*
By HENRY G. ATKINSON and HARRIET MARTINEAU.

† *Principles of Human Physiology.* Fifth Edition. p. 548-49.

‘of the re-action of his Crebrum [Brain-substance] upon the impressions which called it into play.’ Criminality is but another form of insanity, and must be treated as such, and the highest development of his psychical nature can only be brought about by the conditions which favor the development of his body.”*

* That the Materialistic Doctrines are opposed to the best traditions of the human race goes without saying. Regulation of mind by the exertion of the Will-Force, which plays so important a part in human affairs, finds no place in the Ethics of this Code. “Undoubtedly, medical testimony establishes the fact, that there exists a correlation between mind and the body, that when the physical frame is so well-nourished, and sends its quota of the nutritive fluid, properly oxygenated to the nervous centres, mental activity continues active, that certain diseases of the cerebrum exercise a striking influence in the normal series of Intellectual operations, that heredity transmits certain diseased conditions from the father to the son, in this way inducing Idiocy, Cretinism, etc., that temporary fits of insanity are induced from alcohol and other intoxicating agents. These and many others may go to establish the Materialistic Doctrine, but then we cannot leave out of consideration facts due to our internal consciousness.

Hence do Materialists stand in opposition to the individual

*

*

*

Reflection.

It cannot be insisted too strongly that a nation without spirituality, or labouring

convictions of every sane individual. For the Will-Force which is reckoned as naught by the former, is looked upon as aught by the latter. That the determining power of the Will is real, and not a mere delusion, is proved by instances where it is held in abeyance, as in certain states of natural and artificial somnambulism. In such cases the directing power of the Will in the subject is under the influence of the operator, who controls, or directs the actions as he may wish, and the subject is then reduced to the condition of a puppet moved by the strings in the hands of the operator.

It will thus be seen, that whatever be the extent of the relation existing between the operations of the Mind and the integrity of our Nervous System, how much they may depend upon each other as cause and effect, we cannot but feel that there is *something beyond and above* all this, to which in the fully developed and self-regulating mind ; that activity is subordinated ; whilst, in rudely trampling on the noblest conceptions of our nature as mere delusions, the Materialist hypothesis is so thoroughly repugnant to the almost intuitive convictions which we draw from the simplest application of our Intelligence to our own Moral Sense, that those, who have really experienced these, are made to feel its essential fallacies, with a certainty that renders logical proof quite unnecessary.”
—DR. DIHOLE'S *Fundamental Truths*. pp.

under the hallucination of such perverted ideas, is on the road to ruin and self-destruction. "Eat, drink, and be merry, for tomorrow you die, will not buy the redemption of the fallen sons of the once great Aryavarta. A nation of epicures has never been known to be great in the world's history, and it is a duty which educated Hindus owe to themselves and to their country to stem the tide of Materialism that has been eating into the vitals of the nation, and to plant the foundation of their national advancement on the more durable basis of self-abnegation and a better system of ethics and faith, grounded on the belief of the sublime precept of the *Psalm of Life*.

"Life is real ! Life is earnest !

And the grave is not its goal ;

'Dust thou art, to dust returnest,'

Was not spoken of the soul."

Philosophy as a study.

"THE purpose of philosophy," observes Dr. Paul Carus in the Preface of his *Fundamental Problems*, "is not," as has often been misconceived, "grand and beautiful air castles, not ontological systems of pure thought, not new original ideas of what the deamland of the Absolute might be like." Nor is it "a profitless intellectual gymnastics, a mere playing with words and subtle distinctions for the gratification of a few *beaux esprits* who delight in mental somersaults." But "Philosophy is the most practical and most important Science, because its problems lie at the bottom of all the single sciences." "It is the Science of Science."

"It is the foundation of the rules of our conduct. Those conceptions of the world which have become the popular philosophy

of the age—the so-called *Zeitgeist*—will permeate the whole atmosphere of the time and will influence the actions of men for good and for evil. The fates of individuals, as well as of nations, their prosperity and their ruin always depended, and in future times will depend, upon their fundamental conceptions of the world, in accordance with which men naturally regulate their conduct in life.”

“We know of no decline of any nation,” continues Dr. Carus, “on earth unless it was preceded by an intellectual and moral rottenness, which took the shape of some negative creed or scepticism, teaching the maxim that man lives for the pleasure of living, and that the purpose of our life is merely to enjoy ourselves.”

“Our fundamental conceptions of world and life, therefore, for practical purposes—for our individual welfare, for the destiny of

our nation and for that of humanity—are of greatest importance. On the Philosophy of our time depends the health of our religious, our scientific, our industrial, our mercantile, our political and our social development.”

CHAPTER V.

THE OCCIDENTAL AND ORIENTAL SCHOOLS OF THOUGHT.

The Beginning of Things.

A PUPIL of Jaimini once said referring to the authors of the Puranas and other Schools of Philosophy, save that of his own preceptor, that these Pandits were so many creators of the Universe, meaning thereby that each and every one has his pet theory about it, with or without the agency of God. Such a remark holds but too true, even in the time we are living, though post-dated by several centuries.

Conflict between Theology and Science.

WE live in a time when "Physical Science has," to use the expressive language of Professor Huxley, "brought to the front an inexhaustible supply of heavy artillery of a new pattern, warranted to

drive solid bolts of fact through the thickest skulls." And in support of the thesis it is urged :—

"Some people understand by supernatural that which is in opposition to law : I think that the further science advances, the more will be developed harmonious and universal law. Of course, I speak of Science in its most universal sense—as evading nothing, while proving what it can. I do not consider it scientific to lay down Atheistic dogma, and deduce, in the plentitude of our ignorance, *God is impossible*. Whether Theology may ever become a science I will not venture to discuss ; but the reverse is certainly true—*viz.*, that Science kills Theologies, popular and other. Geology and Astronomy have killed the Popular Theology, not by direct attack, but by creating an atmosphere in which it cannot live : it withers and blights it. With the world, the universe—stars and suns made for its delectation—formed 6,000 years ago, etc., etc., the Popular Theology, though absurd enough, still was not so puerile, idiotic, and feeble as science has now made it. Take again, the belief in eternal torments. Science in advancing humanity, has killed that too. It is true we cannot disprove it ; but equally we cannot believe it. Surely it would be rash to place any limits to the power of progress, enabling

man to build up as well as to destroy—to found a true religion in the future, as it has destroyed so many superstitions in the past.”

But then the question “What is Popular Theology?” may naturally occur to one’s mind. To disabuse the public mind of any wrong construction being put on the phraseology we would here give in the writer’s own words in explanation of the term. Says the exponent of this School of Thought. *

“By Popular Theology I mean the whole bundle of beliefs so widely received fifty years ago, [it is now seventy,] as sacred and indubitable, and no doubt still so held by many, commencing with the creation of the universe out of chaos some 5,000 or 6,000 years ago, the fall of man through disobedience of Eve, the drowning of wicked humanity in a universal flood, and so on to the eternal torments reserved for the enormous majority of mankind, by the decree of a benevolent creator, and for sins committed by their forefathers. This is the creed to which I intended to refer as partly disproved by

* MR. P. A. TAYLOR, M.P.

Geology, and as altogether withered, and blighted by the advances of Science and by the progress of intellect."

Such then is the verdict of the School of Agnosticism, which owes its origin to to that mighty man of science, Professor Huxley, and who, in explaining its creed, says :—

"Agnosticism is the essence of science, whether ancient or modern. It simply means that a man shall not say that he knows or believes that which he has no scientific grounds for professing to know or believe. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle, the verdict of science is '*not proven*.' But true Agnosticism will not forget that existence, motion and law-abiding operation in nature are more stupendous miracles, than any recounted by the mythologies, and that there may be things not only in the heavens and earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.' The theological 'gnosis' would have us believe that the world is a conjuror's house; the anti-theological 'gnosis' talks as if it were 'a dirt-pie' made by the two blind children Law and Force. Agnosticism simply says

that we know nothing of what may be beyond phenomena." *

We have seen, how "blind faith has lost its sway and freethought has unfurled its banner, how Science has brought in her quota to explain natural phenomena and the intellect of the age has used its best endeavours to find out the truth. To such a combination of influences, one by one the established creeds have been subjected, revelation or no revelation has been no bar, for a rigid analysis of the principles and theories which each of them seeks to convey; holes have been picked in their fabric, mines, laid, and the blasting, completed, under the skilful leadership of men universally revered for their learning and erudition. In this way, the Revealed

* Such is the dictum of Science to-day, virtually then she sits helpless at the threshold, further inquiries she knows not to prosecute, what lies beyond, is what she cannot attempt to explain or divine. Where Science ends, where the scalpel and microscope are found unavailing, it is the pretension of Transcendentalism to dive deep into the bottom of things and

Word of God no longer commands implicit confidence, the Biblical Cosmogony has been set aside, and the living pairs, saved in Noa's Ark, are floating adrift on the *Sea of Evolution* as so many wrecks.* And even at the present day the conflict between Religion and Science is as uncompromising and as inexplicable and inexplicable as ever. The Church in the West had received severe wounds from the artillery brought in by science (physical); these wounds have now been dressed up with due care and skill by her custodians and Bibliogists; and the recent authorized version of the Holy Writ has, in this way, undergone several emendations, to fit in with the facts of Scientific Evolution. The six days of

unravel mystery of Penetralia. "If these statements startle," says Professor TYNDALL, "it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is, at bottom, essentially mystical and transcendental."

* *Vide* Dr. NANDALAL DHOLE'S *Introduction* to his English Translation of *Vedantasara*. pp. 1-2.

creation are thus said to have covered an immense space of time. The Aryan religions have not escaped the same critical scrutiny, they have stood, admirably stood, the test, and are now commanding the well-merited acknowledgement from the scholars of the West. For they have their Brahma's Day and Night, *i.e.*, periods of activity and rest. During Day-time the work of creation is as active as ever, Night is the period of rest, and that means Pralaya.

*

*

*

Theory of Evolution.

WHEN Brahma, the author of Brāhmanda (Brahma's egg), sleeps, it means death for all that exists. Now between this Night and Day there intervenes a period of immense duration, after sleep the Day follows again as soon as we have it here. Then creation begins with fresh activity, as the morning in

our case gives us new strength to carry on our battle of life. Hence it is only proper to observe that the esoteric doctrine regards the so-called fabulous periods of Brahma's Day and Night, or Dawn and Twilight, as embodying a great truth. If the veil be lifted from these coarse yarns, they will reveal a priceless treasure buried underneath, which even the Science of to-day shall feel proud to achieve and to have it for her own. But at the threshold of this inquiry it is proper to pause and weigh all that has been written or said on the subject, and to see what the Sacred Writings have to say in regard to it.

Hindu Cosmogony.

"BRAHMA, the creator, has a life-time of hundred years. But that period covers an immensity of time which staggers imagination; and on comparative analysis with the evidence forthcoming from a study of the earth's crust and its strata, the facts disclosed by Aryan researches fit nicely into the blank niches

left unfinished by Geology. For instance, according to the *Surya Siddhanta* we find it laid down that immediately with the advent of Brahma on the scene, the work of creation did not commence, the fiat of a personal creator's ordering 'Let the waters recede and land appear,' and so on after that fashion is never allowed here. The primary period occupied Brahma for five millions six hundred sixty-six thousand years, before he was in a position to begin his work. All this time, the earth was passing through the several geological epochs, its crust was solidifying or otherwise undergoing the requisite changes to render it fit for life to appear. And if it be remembered that a Day of Brahma is equal to fourteen Manvantaras or Manus,* and a Night of equal length,

* The intervening periods of activity which succeed after *Pralaya* or cyclic destruction, or Brahma's Day when the creative energy is in full swing, is called a *Manvantara*, from *Manu* and *Avantara* meaning the creation of Man, and the interval, that is to say, the period occupied by man in the intervals of *Pralaya*. A total destruction of the Solar System is never a favorite dogma with any of our advanced schools of thought, they hold partial destruction, and what is called *Mahapralaya* is, according to them, a myth and chimera. It will thus be apparent that a partial destruction is thoroughly scientific in principle, and entails not the requisition of the ordinary creation of matter *de novo*. For when such destruction sweeps round the universe and the planetary chains composing it, they disintegrate and crumble into cosmic dust—"Dust to dust returns" in this way is quite an appropriate expression that

that gives us a period covered by four thousand human Yugas, or one thousand eighty-four Maha-Yugas, one of which lasts for 4,320,000. Therefore $(4,320,000 \times 1084)^2$ Brahma's Day and Night of twenty-four hours. This multiplied by hundred will give the period he is to live. He has passed over six Manvan-

answers all ordinary purposes. The elements are resolved into their component units, the forces of attraction and co-hesion, which had hitherto held them together, give way under the influence of a more potent and irresistible force, and the gloom of death settles upon them all. In this state they do continue for an immense space of time, when dawn approaches, as soon as it is with us, and the process of creation or evolution re-asserts its way. It is easy to believe that this Cosmic Dust, or *Mula-Prakriti*, without the differentiating traits of its three attributes, is powerless to start the influx of life; that must come from something else, and that is Brahma—who is beyond the range of changeability or destruction, indestructible, and eternal, intelligence and passive. But it may be enquired, how passivity can induce the activity of life. The reply is, that as in Nature we find male and female fulfilling the pro-creation of the species, so when the seed-germs are ready to receive the fertilizing influence of the ONE EXISTENCE, they receive it by contact.

The word *Brahma* is derived from the Sanskrit root '*brih*,' and means to expand or fructify. It is natural to infer, therefore, that this Spiritual Principle, or call it Force, naturally unconscious and passive, is attracted by the material entity, *Mula-Prakriti*, or Cosmic Dust, and as the properties of the two differ from one another, namely, the first has the property of expanding and shedding, and the second that of receiving and fertilising, the difficulty as to the first start of life in any given planet, receives an easy solution. See *Supra.*, pp. 158-162.

taras and is in the middle of the seventh, so that if twenty-four Manus constitute the period of his Day, he must necessarily be near 12 o'clock noon of the very first day, and after another such period there will follow night, when there will be a *Pralaya*, again to disappear with the advent of dawn. This is the rule. After hundred years Brahma also is swallowed up in the universal destruction, and Ishvara and the rest are all gone, leaving the ONE LIFE, PARABRAHMA," as will appear from the following citations.

"In regard to the source of objective world the Shastras say, 'He is the source from which the elements take their origin and is the cause of their destruction;' consequently Ishvara for his being the creator and destroyer is the cause of this material world. And this evolution and destruction are admitted to take place in a consecutive order.

The subject is further illustrated by reference to an example. As by spreading a picture we bring out the several figures and other objects painted there, and present them to our view, so during the periods of evolutionary activity, or say creation, all material objects are produced by Ishvara.

And as in a rolled up picture all the figures are shut out of sight, so Ishvara with the view of consummating the actions of all individuals [virtually extinguishing them from bearing any more fruits] draws the objective world within Him during periods

of cyclic destruction [when they continue in a state of rarefied potentiality to be reproduced when the dawn of creation approaches."*



Creation or Evolution.

It would thus appear that it is extremely difficult to come to a decisive opinion as to what was the favourite view of the authors of the Vedas. The first term has been very frequently used, and as we have reasons to believe since PARABRAHMA is introduced in the double aspect of a personal (saguna) and impersonal (nirguna) Deity to be worshipped creation refers to an act of volition, and represents the first view, while evolution is established by its passivity and inactivity, the embodiments of an impersonal BRAHMA. We find the Chhandogya Upanishad

* *Vide* Dr. DHOLE's English Translation of *Panchadasi*, or *A Hand-Book of Hindu Pantheism*, pp. 110-111.

making a distinct mention of the word creation. As for instance, "Jatwe joh srija." Here the radical of 'Srija' implies creation. In the other Upanishads the phrase "Lokan nu srijee" points out the same thing. Vyas, the author of the Vedanta Sutras, does away with the creative properties of Prakriti, and establishes it in connection with BRAHMA through the help of Maya, in this wise "Ikshate na shavdam." Sankaracharya expounds the doctrine of creation. He says the Cause of the universe created it through knowledge and practice ; so that necessarily prior to creation there was present Intelligence or Knowledge—it is even present now—Prakriti or Matter is insentient, consequently it can lay no claims to intelligence, hence it is not the creative cause.

It cannot be said that these early writers who had the smack of real philosophy in them,

used the words at random. The Philosophy of the Vedanta embraces two subjects, Physics and Metaphysics. To every religious-minded person, the Physics are unattracting. Even in the present day we find conflict between Religion and Science. But nevertheless no Philosophy could be complete without the two, and in the elucidation of truth the commentator of the Uttar Mimansa has ransacked the whole of the ground covered by the partisans of especial theories, and with a critical analysis has reviewed the arguments of the other contending systems by pointing out their fallacies. His analysis and mode of arguing is as simple as it is convincing. He is very particular in the choice of his terms and phrases. To one who has even turned over a few leaves of the immense mass of writings extant on the Vedantic lore, this is quite apparent. The discussion be-

tween a dissenter and a supporter commences with finding faults in the choice of words, and through them to attach the theory or the inferences which they lead. But it may be asked how can creation hold good when we see there must be the matter out of which this is to follow, and matter is what cannot be created, so that on the grounds of common sense creation cannot be. The reply is, the Vedantin is perfectly aware of all that is known about matter. He does not pretend to mean that when BRAHMA took up the process of creation he had to begin with the beginning. His story is simpler still, and for the matter of that deserves an impartial and patient consideration.

We have in the above entered into the details of the outline of Hindu Cosmogony with a view to peer through the veil which enshrouds Brahmas' Day and Night.

By the Way.

REFERRING to this point Mr. Sinnett, the reputed author of *The Occult World*, *Karma*, and many other works of great popularity, writes as follows :—

“ The one eternal, imperishable thing in the universe which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter or motion ; not as something having those four attributes but as something which is these four things at once, and always. And evolution takes its rise in the atomic polarity which motion engenders. In cosmogony the positive and negative, or the active and passive, forces correspond to the male and female principles.* The spiritual efflux enters into the veil of cosmic matter ; the active is attracted by the passive principle, and if we may here assist imagination by having recourse to old occult symbology—the great *Nag*—[*Ananta*] the serpent emblem of eternity, attracts its tail to its mouth, forming thereby the circle of eternity, or rather cycles in eternity.” †

It cannot be said that in the above we have a satisfactory solution of the question

* *Vide Note Ante*, pp. 151-2.

† *Esoteric Buddhism*, p. 176.

of first influx of life. At the very outset, we are told that evolution takes its rise in the atomic polarity which motion engenders. This presupposes the existence of a certain quality in the atoms, in virtue of which peculiar properties reside in certain points ; in that case what has motion to do ? How does motion engender atomic polarity ? Polarity itself is quite competent to set up attraction and repulsion in these atoms, and that must of necessity induce motion ; but it is difficult to feel our way through motion back into polarity. The soundness of the theory crumbles under the weight of its own insufficient data and wrong premises. We have seen that the primordial condition of matter has no properties whatsoever, for in that case there can be no cessation of production or evolution ; consequently there can be no destruction which cannot be renovated. In the

ordinary history of our globe there is disintegration of matter going on every moment, which again receives new combination according to the well-known laws of isomorphism and disomorphism. In this way the dead give up the elementary bodies confined in them for the support and sustenance of the growing, nothing is lost, that is nature's economy. And all this mighty work of stupendous magnitude is carried on according to the phraseology of the physical science of the Vedanta by the three forces, properties, or attributes, known respectively by the expletives sattva, raja, and tama, gunas.

Now in the periods of cyclic destruction these forces receive an efficient check by something generative for the time being, which overrides them and lands the universe in the gloom of pralaya—Brahma's sleep—nothing now remains of the universe

but cosmic dust, a condition which is more primeval and elementary than that of atoms, and the one undecaying PARABRAHMA. It is said that the Mula-Prakriti is inert, it can do nothing, till vivified by the animation of its counterpart ; in such a condition to suppose polarity to continue in the atoms is to put the cart before the horse, and to introduce motion as a factor of that polarity is something quite absurd. Let us analyse it. "Evolution takes its rise in the atomic polarity which motion engenders." We have already seen what polarity means. If there is polarity present in the atoms, motion has no part left for it to play. If, on the other hand, motion engenders polarity, then virtually that is no polarity. For polarity is the presence of a certain quality by virtue of which peculiar properties reside in certain points, to wit, the forces of attraction and repulsion resid-

ing in the poles of a magnet, is its polarity. Similarly all bodies magnetic and electric have polarity in them. It is impossible to shut our eyes to the apparent anomaly which an attempt to draw in unison with the scientific phraseology, if not something higher, of the present time, have led Mr. Sinnett to collate his inferences and facts more from the domain of fancy than the dry and sterner ground of common sense assisted by close observation and hard reasoning.

CHAPTER VI.

THE LIGHT OF SCIENCE
IN THE ORDER OF CREATION.**Antiquity of Man in Europe.**

THE Pouranic computation of Brahma's Day and Night appeared, even to so distinguished a scholar as the ever adorable Mr. H. T. Colebrook, to be based on "fabulous system."* No wonder, therefore, if philologists, following in his wake, would range themselves in the same camp, and set at naught the Chronology of the Hindu Sages. But if their System be revised in the light of the discoveries of the new Sciences of Geology, Archæology, and Anthropology, they will appear far from being fabulous. It was to Theodor Benfey,—who, in his memorable Preface to Fick's *Vergleichendes Wörterbuch der Indogermanischen Sprachen*,† may be said.

* *Vide Note Ante.*, p. 111.

† Published in 1868.

to have originated the science of Linguistic Palæontology,—and it was to Mr. Benfey that the scientific world is indebted for the bold declaration of the fact “that from immemorial times Europe has been the abode of man.”

Man, a contemporary of Mammoth.

THE startling revelations as to the antiquity of man in Europe, which succeeded each other with such rapidity in 1860 and the following years,* have caused quite a revolution of opinion as to the origin of the world.†

Says Dr. Isaac Taylor ‡

* The great archaeological discoveries took place between 1860 and 1865, especially those of the flint implements in the gravels of the Somme, the Danish shell mounds, the Swiss Lake Dwellings, and the caves in Aquitaine.

† The publication of such works as Sir JOHN LUBBOCK'S *Prehistoric Times* published in 1865, and of Mr. C. LYELL'S *Antiquity of Man* published in 1873, has also gone a great way to modify the ethnological assumptions which had been hitherto unquestioned.

‡ *The Origin of the Aryans.—An Account of the Pre-Historic Ethnology and Civilisation of Europe.* By ISAAC TAYLOR, M. A., Litt. D., Hon. L.L.D.

“It is no longer possible to confine the existence of man upon the earth to a period of six thousand years. It has been demonstrated that man was a contemporary of the mammoth and the woolly rhinoceros, and followed the retreating ice sheet which had covered Northern Europe during the last glacial epoch.

From astronomical data Dr. Croll has calculated that in the northern hemisphere the last glacial epoch began some 240,000 years ago, that it lasted with alternations of a milder and even tropical temperature for nearly 160,000 years and finally terminated about 80,000 years ago. With these calculations Professor Geikie essentially agrees.* He believes that palæolithic man must have occupied parts of Western Europe shortly after the disappearance of the great ice sheet, and that there are reasons for supposing that he was interglacial,† like the mammoth and the reindeer, whose remains exist below the till, which was the product of the last extension of the glaciers.”‡

Evidences of Archæology.

NOR is this all. Continues Dr. Taylor:—

“Archæologists have established the chronological

* GEIKIE, *The Great Ice Age*, p. 114.

† *Ibid.*, pp. 552-565.

‡ *Ibid.*, p. 160.

sequence of the ages of stone, bronze, and iron."

"The age of stone has been divided into two epochs—the palæolithic period, or age of chipped flints; and the neolithic period, when the implements were ground or polished. In the palæolithic period man was the contemporary of the cave bear, the mammoth, the woolly rhinoceros, and other extinct carnivora and pachyderms. The climate was severe; the distribution of land and water was different from that which now prevails; pottery, even of the rudest type, was unknown; the people were nomad hunters, living in caves or rock shelters: whereas in the neolithic period the distribution of land and water was essentially the same as it is now; caves were used for burial rather than for habitation; animals had been domesticated; pottery was fabricated; and the European fauna differed little from that which is found at the commencement of the historic period.

"Some anthropologists have asserted that Europe was inhabited by the ancestors of existing races in the palæolithic period."

"It is possible that the palæolithic period may have begun, as M. de Mortillet believes, in the quarternary period of the geologists, some 240,000 years ago; but the neolithic period is comparatively recent. Even M. de Mortillet does not claim for its commencement an antiquity of more than from 10,000 to 20,000 years.

"The calculations on which these estimates are based can only be regarded as affording rough approximations to the truth, and they must be taken only for what they are worth.

Some of the best of these natural chronometers are found in Switzerland."

Evidences of Geology.

"At Pont de la Thièle, between the Lakes of Bièvre and Neufchâtel, there is a pile dwelling of neolithic age which is now 3,000 feet inland from the present shore of the lake. A calculation made by Professor Gilliéron of the rate at which the lake is being filled up with sediment would give for the foundation of this settlement a minimum antiquity of 6,750 years, or about 4,900 B.C.*"

"At the neighbouring settlement of Chamblon, on the Lake of Neufchâtel, there is a later pile dwelling, founded towards the close of the neolithic period. A calculation of the rate at which the lake is being filled up with sediment shows that this settlement must have begun before 1,500 B.C.†

"M. Morlot considers that the age of the oldest neolithic lake dwellings in Switzerland may be from 6,000 to 7,000 years. Dr. Keller thinks this is too

* See KELLER, *Lake Dwellings*, p. 462; LYELL, *Antiquity of Man*, p. 29; LUBBOCK, *Prehistoric Times*, p. 401; De MORTILLET, *Le Préhistorique*, p. 621.

† G. de MORTILLET, *Le Préhistorique*, p. 618.

much, and prefers 3,000 to 4,000 years as a safer estimate.* But these structures belong to a comparatively late part of the neolithic period. Some of the pile dwellings in Southern Germany belong to an earlier period in which there were no domestic animals, and when even the rudiments of agriculture were unknown.

"From the growth of the cone of the deita of the Tinière, a small stream which falls into the Lake of Geneva near Chillon, a calculation has been made by M. Morlot, which, making every probable deduction, would show that about 6,400 years ago Switzerland was inhabited by people who used implements of polished stone, while for the stratum in which bronze implements were found we have a probable antiquity of about 3,800 years. Hence in Switzerland the epoch of bronze must almost certainly be as old as 1,000 B.C., and may possibly be older by another thousand years.

"This estimate agrees essentially with that obtained from the pile dwellings in the valley of the Po, which began in the neolithic age, but, as Helbig has shown,† had reached the bronze age when they were destroyed by the invasion of the Etruscans, which must have been earlier—how much earlier we do not know—than the middle of the eleventh century B.C. The bronze period must therefore have commenced considerably before this date.

* KELLER, *Lake Dwellings*, pp. 526-528.

† HELBIG, *Die Italiker in der Poebene*, p. 100.

"The burnt city at Hissarlik, and the tombs at Mycenæ, excavated by Dr. Schliemann, also belong to the age of bronze. They are generally assigned to the twelfth or thirteenth century B.C."

"From the accumulation of *débris*, due to the slow weathering of the limestone rock, Professor Boyd Dawkins has calculated that the neolithic occupation of this cave [the Victoria Cave, near Settle, in Yorkshire,] ceased between 4,800 and 5,000 years ago, or before 3,000 B.C.*"

"The stone implements found in the kitchen middens or shell mounds of Denmark are more archaic in character than those from the Swiss lake dwellings; indeed they are considered by some authorities to be mesolithic, forming a transition between the palæolithic and neolithic periods."

"The accumulation of these mounds must have occupied an enormous period. They are very numerous, and some of them are more than 900 feet long, and from 100 to 200 feet broad. They are usually from three to five feet, but occasionally as much as ten feet, in thickness. They are composed of the shells of oysters and mussels, of the bones of animals and fish, with occasional fragments of rude pottery, and numerous implements of flint or bone, and similar refuse of human habitation."†

* DAWKINS, *Cave Hunting*, p. 115.

† LUBBOCK, *Prehistoric Times*, pp. 230-233.

And again, writes Dr. Taylor :—

“ We have in Denmark three successive periods of vegetation—first the age of fir, second the age oak, and third the age of beech. In the Roman period the country was covered, as it now is, by vast forests of beech, the fir and the oak having then disappeared. These changes in the vegetation are attributed to slow secular changes of climate. Now the stone age agrees mainly with that of the fir, and partly with that of the oak; the bronze age agrees mainly with the period of the oak, and the iron age with that of the beech. The shell mounds, which belong to the early neolithic period, are proved to belong to the age of the fir, since the bones of the capercailzie, a bird which feeds on the young shoots of the fir, have been found in the kitchen middens, while stone implements of the kitchen midden type have been discovered in the peat bogs among the stumps of the firs. Taking these considerations into account, Professor Steenstrup, the highest authority on the subject, is of opinion that a period of from 10,000 to 12,000 years must be allowed for the accumulation of the vast mounds of refuse, and for the successive changes of the forest trees from fir to oak, and from oak to beech, which can only be due to considerable changes of climate—changes, moreover, which had already been effected at the commencement of the iron age.*

* PEXKA, *Herkunft der Arier*, p. 62.

“Another chronometer is afforded by the peat, in which, at various depths, neolithic implements are buried. Professor Steenstrup has calculated that from 4,000 to 16,000 years would be required for the formation of certain of these peat bogs. The presence of pottery proves that the shell mounds belong to the neolithic age, the commencement of which can hardly therefore be placed later than 10,000 years ago.”*

Relics of Antiquity.

M. LOUIS FIGURE in his popular scientific treatise entitled *Day After Death*, and published several years before the publication of Dr. Taylor's invaluable researches in the fields of Geology and Archæology, had the boldness to assert that “the period of Primitive Man, a period so immense that it stretches back to a hundred thousand years before our epoch.” †

And in corroboration of his statement the

* *Vide* Dr. TAYLOR's *Origin of the Aryans*. CHAPTER II., pp. 54-63.

† *Vide* FIGURE's *Day After Death*, CHAPTER II., p. 13.

distinguished savant brought forward the following evidence :—

“In 1802 a perfectly preserved carcass of the gigantic pachyderm [of a mammoth, or extinct elephant, which belonged to the quaternity period,] was found on the bank of the Lena, a river which runs into the Arctic Sea, after traversing a portion of the Asiatic Continent in the vicinity of the North Pole. The frozen earth and the ice which covers the banks of the river into which the mammoth had plunged, had so effectually preserved it from putrefaction, that the flesh of the huge creature, dead for more than a hundred thousand years, made a feast for the fishermen of that desert place.”*



The Origin of Life.

PROFESSOR TYNDALL in his Essay ON THE SCIENTIFIC USE OF THE IMAGINATION says, “Life was potentially present in Matter when in the nebulous form, and was unfolded from it by the way of natural development. There are the strongest grounds

* *Vide* FIGUIRE'S *Day After Death*. CHAPTER II., pp. 10.

for believing that during a certain period of its history the earth was not, nor was it fit to be, the theatre of life." He virtually lays aside the idea of a personal Creator, sending forth the *fiat* "Let life be" and creation followed. Lord Kelvin, then Sir William Thomson, in his Presidential Address at the British Association, held at Edinburgh in August, 1871, referring to the period when no life could exist, or when though fit, none was present, said:—"We must not invoke an abnormal act of the creative power" in the presence of a "probable solution consistent with the ordinary course of nature." According to him, Life might have been produced from "countless seed-bearing meteoric stones moving about through space." "One such stone might lead to its becoming covered with vegetation."

Turning for a solution of this mighty pro-

blem to POSITIVE SCIENCE, we meet with the same difficulty, and the question, How Life first appeared yet remains to be answered.

"The earliest known geological record of the existence of life on this earth is to be found in the Laurentian strata of rocks. These, which are the earliest of all the known rocks, belong to what is called the Præ-Cambrian Period ; and in them within the last few years, there has been found a small fossil the organic nature of which was at first questioned, but it is now, I believe, generally admitted that this little creature belonged to the class of Foraminifera, and it has been christened with the name *Eozoon Canadense*. This is undoubtedly the oldest known form of living creature on the earth. We may not, however, affirm dogmatically that, because the geology of that period affords no evidence as yet of life other than that I have mentioned, therefore none existed ; such a statement belongs to what I call speculative science, and he is a rash man who would speculate upon the condition of life on this earth at such a remote period.

"Tracing life onwards, so far as geological records enable us to do, although there are at present a great many gaps in the series, yet I am not, I think, overstating the case when I say, that from the *Eozoon* onwards there exists in the successive strata of rocks, evidence of a gradually ascending series of animals up

to almost the highest vertebrata. Whether or not these are related to one another, and man to them all—whether or not the whole animal creation, from beginning to end, is to be regarded as one gigantic family, whose ancestral origin dates from the earliest geological period—is a problem which I certainly cannot pretend to solve. But even if it be so, and should it be demonstrable, as is so confidently predicted by some authorities, that man originally sprang from a shapeless mollusc, the thought need certainly not distress us over much, although it does not perhaps, at first sight, tend to raise our conception of self to be told that ‘man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world ;’ nor will our pride be encouraged by knowing that ‘this creature, if its whole structure had been examined by a naturalist, would have been classed amongst the quadrumana as surely as would the common and still more ancient progenitor of the Old and New World monkeys, the quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal.’*

* *Introductory Address* by Dr. MEADOWS. *The Lancet*. Vol ii., 1871, p. 497.

Conclusion.

No wonder, therefore, if with all these evidences before him, the Right Hon'ble A. J. Balfour in voicing the sentiments of the scientific world should say, "the educated man of to-day differed in his estimate of the history of the universe from his grand-father or his great grand-father, as his grand-father or his great grand-father differed from the remotest philosopher or speculator on things of what he had not even the remotest tradition. It might be that they slid by unnoticed and insensible degrees from religion to irreligion. The Christian religion may have been, probably was, a useful instrument of enlightenment and progress in times gone by, but evidently it depended upon a view of the world which science has rejected. We need not throw it roughly, aside, but intellectual honesty requires us, if we have to

choose, to choose science rather than religion --and so with regret, possibly without regrets--they insensibly left the fold of their fathers, misled not as to the substance or the essence of religion, but the mistaken statements of those whose business it was to preach it." Nor is there any thing surprising if he would carry his audience, composed of the intellectual and wealthy citizens of Glasgow, with him, amidst shouts of deafening applause and loud cries of "Hear, hear."*

* "The Right Hon'ble A. J. BALFOUR presided and delivered an Address at a Meeting held on the 4th instant in St. Andrews Hall, Glasgow, for the promotion of Church Extension and Home Missions in connection with the Church of Scotland." --*The Statesman and Friend of India*, Wednesday, 11th December, 1901.

CHAPTER VII.

HINDU RELIGION.

The Pioneers.

It was to Sir William Jones that all the world is indebted for the unfolding of the treasures of the "Holy Sages of the East." The work begun by him under the august patronage of Warren Hastings, Esq., the first Governor-General of British India, in the latter part of the eighteenth century and followed by Sir Charles Wilkins and Mr. H. T. Colebrook, and Professor Horace Hayman Wilson in the early part of the last, has been completed towards its close. Names illustrious in the republic of letters have now taken up the advocacy of those precious records of thought which our progenitors in the full blaze of their intellectual glory, "left a legacy for us to inherit, far richer than the priceless Kohinoor, or the

collective totality of the world's gold, and which now are monopolised by the cobwebs of the spider" and left to the tender mercies of the white ants; and which are held, not only in high esteem, but in deep veneration, by the brightest intellects of the West, representing a Schopenhauer and a Garbe, a Deussen and a Max Müller, a Delbos and a Jolly, an Arnold and an Oldenberg, and a host of peers, all of whom, devoting the best portion of their life and forming the acquaintance of the Holy Sages of the Himavat, have found it to their eternal interest to follow the marks of their Divine Philosophy, and, many of whom, have not hesitated to proclaim the solemn truth from their high pedestal to the profane world.

In his masterly discourses on INDIA--
WHAT CAN IT TEACH US ? delivered before

the students of the Cambridge University in the Session of 1882, Professor Max Muller observed :—

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them, which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe—we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semetic race, the Jewish—may draw that corrective which is most wanted, in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.”



Two Aspects of Religion.

A GREAT deal has been written within the

last few years about the Exoteric and Esoteric phases of Eastern Religions, so that the two words, divested of their mystical halo, require a moment's consideration, to enable those, who walk in the scientific groove, to comprehend their proper significance.

Every religion, whether new or old, whether the creation of a frenzied brain, or the natural outcome of deep thinking, scientific observation of nature, or sound logic based on that rare commodity for which frolicsome dame Custom, for reasons difficult to account, has misused the word common sense : whether the creation of God, or of Man--has its two aspects, the external or outward, and the internal or secret,—the Karma Kanda and the Jnana Kanda. The first stands for Exoteric and the last, for Esoteric.

Ancient Vedic Religions.

IT is a matter of history that the Aryans brought the Vedas from their home in Central Asia. "They worshipped the Sun. His glory is sung in the Vedic Hymns ; and he is daily invoked in the Gayatries." As nothing can grow without the Sun, he is called Pushan ; Mitra, Aryaman, and Mihir are some of his appellations, representing so many of his attributes. They knew the uses of fire, and worshipped it too. It is called Rudra in the Vedas, for it annihilates every thing. The water also was one of the objects of their worship, it was deified simply because as an agricultural people they knew without water nothing could grow. The firmament was worshipped by the name of Indra ; and so on we find objects innumerable typified in the Vedas and held up for popular worship. It was pre-eminently a

physical religion, which owes its origin to the category of causality, or, in the words of Prof. Max Muller, "to the predicating of roots expressive of agency and causality as applied to the phenomena of nature."

The Karma Kanda.

WE will here give a few short translations from the Hymns of the Rig-Veda to illustrate our point :—

"Sun, the preserver of all things, essential to the functions of the eyes of creatures, comes through its rays face to face with the objects of the Universe of effects, and illuminating them by its own native light, increases our happiness and the happiness of men engaged diligently in procuring what is useful and necessary to them.

"Thou, O Lord, who can only be known to us by our associating with men, who observing the laws ordained by thee have gained access to thee, who being well versed in Scriptures are imbued with philanthropy and work disinterestedly for the good of humanity, manifest thyself to us and making thy temple our soul, abide therein, in the splendour of thy omniscience leading her ever to accept the teachings of truth.

Ye votaries of knowledge, in order to remove your doubts on any doctrine, approach ye the learned, who is fit to impart to you and to those dear and near to you, the sublime doctrines of truth, the man of highly intellectual culture, who would neither kill nor inflict an injury to any living creature, who is profound in divine knowledge, who would always tell the truth. Gaining conviction from him, propagate ye the truth among others ; but keep yourselves ever aloof from the hopelessly ignorant, the incorrigibly depraved, and the extremely selfish.

Men who are incessantly engaged in the worship of the Divine Being, who are ever in pursuit of wisdom and knowledge, may they impart to us their learning, and may the atheist, the vilifier, and the imposter, be removed far away from the place of our abode, nay, far away from the residence of men in other countries.

O God, thou, who chastisest the iniquitous, grant that we may enjoy the comforts and convenience thou hast provided for us, grant that we may be ever obedient to thy commands, grant that our people may, with solicitous care, apply themselves for the acquisition of all the varied branches of knowledge from the teachings of able and accomplished men, so that our enemies may be forced to confess that we have acquired knowledge and glory.

O Indra, the glorious god, condescend to

impart to us the knowledge of locomotive agencies and the mode of their adaptation to different locomotive contrivances; impart to us the knowledge necessary to preserve our honour and glory of possessing Universal sovereignty; impart to us the knowledge of water, earth and of the means of comforts and convenience to men, and the knowledge which elevates man to the dignity of a great Leader, knowledge which may bring us up as disinterested philanthropist to diffuse happiness and enlightenment around us.

As the Sun in its visible form drinks the water and through the clouds pours it down on the earth and thus preserves vegetation in its growth and fruition, so should ye, the men of various works, men brave and strong, remove ye every variety of disease and ailment from humanity, and punish and kill your wicked and unrighteous enemies and thus maintain order and peace in the world. Protect ye the just, the religious, the holy, the brave, and the valorous who go into the field of battle for a righteous cause.

O Lord of the Universe, knower of all the countless things of the world, possessed of unutterable glory, we seek thee that thou may impart to us thus perfect knowledge of the use of the various materials necessary to secure and maintain sovereignty of the world and to acquire perfection in knowledge."—*Ashtak 1, Adhya 1, Varga 7, Mandala 1, Anuvaka 1, Sukta 4, Mantras 2-9.*

Physical Religion.

IN speaking of 'Physical Religion,' in the Second Course of his Gifford Lectures at Glasgow University, Professor Max Muller thus delivers himself :—

"The ancient Vedic religion was pre-eminently a physical religion....."

"There is but one method of carrying out that exploration—the historical. We must try to discover the historical vestiges of that long pilgrimage which the human race had performed, not once, but many times, in search of what lies beyond the horizon of our senses, in search of the Infinite, in search of a true religion ; and this the enquirer could only achieve by a careful study of all truly historical documents in which that pilgrimage had been recorded. There is an unbroken continuity in the religions, as there was in the languages, of the world. We know that the language spoken by Hume and Kant is substantially the same as that which was spoken by the poets of the Veda in India 4,000 years ago. And we see that the problem of causality which occupied the powerful minds of Hume and Kant was substantially the same as that which occupied the earliest framers of Aryan language and Aryan thought. Physical religion owes its origin to the category of

causality, or, in other words, to the predicating of roots expressive of agency and causality as applied to the phenomena of nature."

And again :

"In no country do we find physical religion in its simplest form so completely developed as in India. Not in India, as it is popularly known, not in modern India, not in mediæval India, not even in the ancient India, as represented in the epic poems of the *Mahabharata* and *Ramayana*, least of all in the India of the Buddhists, whose religion, old as it was—for Buddha died 477 B. C.—was built up on the very ruins of that religion which interests us at present. The pure, original, and intelligible religion of India is to be found in the Vedic period only, which preceded the rise of Buddhism, just as the religion of the Old Testament preceded that of the New. There and there only can we see physical religion in all its fulness, in all its simplicity, in all its necessity. Suppose we knew Christianity only as it appeared after the Council of Nicæa, after it had become a state religion, and had once for all settled its dogmas and ceremonial, and then we had suddenly discovered a manuscript of the Gospels—the new insight into the true nature of Christianity would not have been more startling and surprising than has been the new light which the discovery of the Veda throws on the origin and growth of religion, not only in India, but in every part of the world."

“The discovery of the Veda laid bare the primitive stratum of language and thought, the very possibility of which had before been so keenly contested. Yet while a study of the Veda was the best preparation for the study of physical religion, it did not claim to teach all that could be known about the gods of nature. If historians called the Veda primitive, they meant that it was more primitive than any other literary work they were acquainted with, and that it contained many thoughts which required no antecedents. But it would be the greatest mistake to imagine that everything in the Veda was primitive, intelligible, or without antecedents. The collection of hymns which scholars chiefly meant when they spoke of the Veda in general, was a collection of various collections, and in each of them there were relics of different ages, mixed up together.* They had to search carefully for what was really primary in thought, for the later rubbish was much more abundant than the original gold. And yet, for all that, they possessed in the whole world no literary relics intellectually older than the oldest hymns of the Rig-Veda, and I doubt whether we possess any literary relics chronologically older, at all events in their own, the Aryan world.”

“The Veda has become the foundation of all linguistic, mythological, and religious studies. The accents of the Veda supplied our philologists with the final

* *VIDE Ante* CHAPTER III., pp. 110—114.

explanation of the minutest changes of vowels in Greek, and even in English. The names of Greek and Roman gods and goddesses found their explanation in the common phraseology of the Vedic Rishis; and religion itself, which seemed to some scholars so irrational and unnatural a creation 'that it could have been invented by one man only, and he probably a madman,' assumed a character so perfectly natural and rational that they might boldly call it an inevitable phase in the growth of the human mind.*

"Man is a metaphysical animal whatever he may or may not be. No gay Voltairean banter bidding him concentrate his energies on the cultivation of his garden, will ever tie him down to the seen and

* But alas! what a sad change has taken place in our habits of thought will appear from the following significant lines of Rev. Dr. K. S. MACDONALD, in his article on *The Government Search for Sanskrit MSS. in Bengal*, contributed in *The Calcutta University Magazine* for November, 1901. Says the Reverend Doctor. "It may be stated that the writer of this paper, while addressing a large Bengali audience of educated youngmen, put two questions to them with the view of having some light thrown on this state of things [about the absence of any Vedic Manuscript in Bengal]. The first was whether any one of them had ever read the Rig-Veda Samhita, or any other Veda,—this is to be indicated by holding up the hand. No Bengali present could claim that he had. So far in regard to the present. The second question was whether any of them could assert as within his knowledge that a grand-father of any present possessed a copy of any one of the four Vedas. No one present could claim such distinction for a grand-father. So far for the immediate past."

actual.* No fork of positivism will expel his innate tendency to look behind phenomena and pry into the great darkness which encompasses human life."† And in the Upanishads‡ the earliest cravings of human nature

* DESCARTES demonstrated the presence of innate ideas in man, DUGALD STEWART worked up, formularised and reduced them to number one. The *principle of causality* which makes us think and say that there is no effect without a cause, is admitted as the *innate idea par excellence*. It is the beginning of reason, and is universally present in the Human Mind after birth. It helps the individual to pry into Nature, and through Nature to Nature's God.

To eliminate the idea of God has been the aim of all philosophies past and present, for such a purpose the East took the lead in experimental Psychology and developed the latent powers of the individual by a hard and difficult course of study, and practice. In England, Locke was its most popular exponent; but it remained for France to give it so complete and logical a development that other countries soon followed in the wake. HOLBACH and CABANIS and latterly HENRY G. ATKINSON, have said the last word of their school. They reduce every thing to physics, and hold that there is nothing behind phenomena, and the phenomenon is the thing-in-itself. KANT, on the other hand, observes distinction between physics and metaphysics; the first treats of phenomena; the second treats of the thing-in-itself, the only Reality, but being also unknowable. He discards the idea of an immaterial power of perception in man to penetrate the phenomenal and reach the noumenal, but acknowledges a perception related to Forms and Categories and hence capable of being apprehended. Noumena being beyond human reach, our conceptions of time and space are mere 'mental forms' while propositions about God, the Soul, and Immortality, are incapable of proof or disproof, thus reducing all phenomena as phantasmagoria of the senses, and claiming identity in this particular, with what Vedantism authoritatively lays down."—Dr. DHOLÉ'S *Fundamental Truths*, pp. 71-72.

† *Vide* CHAPTER IV., pp. 124-126, and CHAPT. V., Note pp. 147-148.

‡ The concluding portions of each Veda, bearing, as they do, exclusive reference to the Brahma, are called the *Upanishads*.

for "Natural Religion manifested itself under three different aspects, according as its object, or what is called the Divine, is discovered either in nature, or in man, or in the self."

[From *Upa+ni+shad+kip* = Upanishad *Upa* 'near,' the internal self in close proximity to the Absolute ; *ni* 'certain,' that is certainly the *Brahma*; *shad* 'to destroy,' e. g., destruction of ignorance ; hence it implies that system of learning which destroys ignorance, the root of misery, birth and death, and helps the individual to ascertain or discover the SUPREME BRAHMA non-different from individual self.]" --Dr. DHOLE'S English Translation of *Vedantasara*, pp. 1-2.

It is said that the Upanishads were the work of the early Rishis who striving after unity wrought them out of their inner consciousness. SANKARACHARYA modified them, and his successors, notably among whom BHARATITIRTHA, and his disciple VIDYARANYASWAMI, otherwise called MADHAVACHARYA, the great Commentator of the Vedas, and the reputed author of the *Panchadasi*, perfected that Philosophy in the form in which we have now. This work holds a high place in the realm of Vedanta Philosophy and is universally recognised as an Encyclopedia of Hindu Speculative Philosophy. It embraces dissertations on Cosmogony, Yoga and Emancipation. It is a complete clue for the comprehension of the Science of Man, his relation to the Universe, and his ultimate destiny. It clears out the mistaken notions of *Ishvara* and *Parabrahma*, and fully and elaborately discussing the arguments of the Six Schools of Philosophy concerning *Atma* (Soul) and *Parabrahma* (Absolute), reviews Theism, and Pantheism from all points of view, with critical notices of the other contending Systems. This valuable work has been rendered into English with Copious Annotations by Dr. NANDALAL DHOLE in his *Hand-Book of Hindu Pantheism*.

The Jnana Kanda.

THE Upanishads are, to use the words of Professor Goldstucker, "the mysterious science, which, by bestowing on the mind real knowledge, leads to the attainment of external bliss."

Speaking of the Philosophy of the Ved-anta, Dr. Paul Deussen of the University of Kiel, Germany, observes :—

"On my journey through India I have noticed with satisfaction, that in philosophy till now our brothers in the East have maintained a very good tradition, better perhaps, than the more active but less contemplative branches of the great Indo-Aryan family in Europe, where Empirism, Realism and their natural consequence, Materialism, grow from day to day more exuberantly, whilst metaphysics, the very centre and heart of serious philosophy, are supported only by a few ones, who have learned to brave the spirit of the age.

"In India the influence of this perverted and perverse spirit of our age has not yet overthrown in religion and philosophy the good traditions of the great ancient time. It is true, that most of the ancient *Darsanas* even in India find only an historical interest ; followers of the Sāṅkhya System occur

rarely ; Nyāya is cultivated mostly as an intellectual sport and exercise, like grammar or mathematics, —but the Vedāntic is, now as in the ancient time, living in the mind and heart of every thoughtful Hindoo. It is true, that even here in the sanctuary of Vedantic metaphysics, the realistic tendencies, natural to man, have penetrated, producing the misinterpreting variations of Shankara's Advaita, known under the names of Visishtādvaita, Dvaita, Śhuddhādvaita of Rāmānuja, Mādhva, Vallabha,—but India till now has not yet been seduced by their voices, and of hundred Vedantins (I have it from a well-informed man, who is himself a zealous adversary of Shankara and follower of Rāmānuja) fifteen perhaps adhere to Rāmānuja, five to Mādhva, five to Vallabha, and seventy-five to Shankarāchārya.

"This fact may be for poor India in so many misfortunes a great consolation ; for the eternal interests are higher than the temporary ones ; and the system of the Vedānta, as founded on the Upanishads and Vedānta Sūtras and accomplished by Shankara's commentaries on them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in his researches of the eternal truth."



Place of Hindu Philosophy in Modern Thought.

To German scholars is due the fact that

Hindu Philosophy has now got a footing in the world's thought. To Professors Deussen and Garbe is due the credit of having placed the Vedanta and Sankhya Systems on a par with the Philosophical Systems of ancient Greece and of modern Europe. Professor Deussen's monumental work on Vedanta Philosophy, published in 1883, has thrown a flood of new light on the subject, and is now recognised as an authoritative work and held in high esteem by the savans of Europe. Similarly Professor Garbe's great work on Sankhya Darsan or Philosophy, published in 1894, has given that system a permanent place in the European world.* And the result is that hence-

* And here in India, the late Dr. DHOLE, has rendered a yeoman's service to the cause of Vedanta Philosophy by his scholarly translations of many authoritative works, and his summary of KAPILA'S *Sankhya* in the *Introductory Memoir* of his *Manual of Advaita Philosophy, or Vedantasara*, first published in 1883, is a literary album of philosophic study. In a few short pages the erudite author has admirably condensed the whole spirit of Ancient and Modern Schools of Thought.

forth no History of Philosophy, nor any review of the Philosophical Systems of the world, can be completed without a due notice of the Hindu Schools of Philosophy. "And if hitherto," says Professor Max Muller in his SIX SYSTEMS OF INDIAN PHILOSOPHY, "no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant in the original,... the time will come when no one will claim that name who is not acquainted at least with the two prominent systems of ancient Indian philosophy, the Vedanta and Sankhya."

The Philosophy of Vedanta expounds the theory of a unitary conception of the world; that is to say, the whole universe proceeds from Brahman, and ultimately resolves itself into Brahman,

the eternal, and self-existent Unit or
PARABRAHMA.*

The Real and the Unreal.

THE idea that all is Brahman, and that every thing proceeds from Him, that the

* In the *Dhyanyidopanishad* the Commentator defines BRAHMA as including two distinct meanings, the Impersonal and Personal. The Impersonal is that eternal substrate, subtle, eternal bliss, formless, unchangeable Witness, content and what is to be known. Then again It is actionless without any attributes, tranquil or passive, blissful—unborn, undecaying, eternal and unspeakable, and unknowable, such is surely this SUPREME BRAHMA. It is intelligence situated within the heart, and what is known. “To know him as truth” finds a parable here also, for it is mentioned as Truth, *Boodhi*, supreme, eternal, and pure and remembered in that way. In the personal view He is described as the SUPREME God from whom have sprung BRAHMA and the rest, He is the Creator, and Destroyer, and an agent or instrument, He is the predicate of the phenomenal world.

The introduction of Brahman in the double aspect of a Personal (*Saguna*) and Impersonal *Nirguna* Deity needs not involve any contradiction; knowledge is open to all, but minds are differently constituted; some men cannot grasp the idea of an impersonality, they must have something personal, whom to fix their minds on. Accordingly we find it laid down “devotional exercises clear the intellect and free the individual from all blemishes to pave the way, as it were, for the cultivation of that higher and only real knowledge,” to wit, that of self.

Referring to this point Mr. H. G. ATKINSON, F.G.S., in his learned paper on *Morning Thought or Sense Interruption of the Inner Reason* writes thus:—“No doubt to fast and pray, (as invoking the powers that be) in uninterrupted retirement was not an entirely false idea with the ascetics as conditions favourable to the development of the spiritual or intuitional nature of man as giving freedom to thought, that is to the thinking, free

phenomenal world is tangible and unreal, and that the Soul is eternal and is Real, and that the individual soul is finally absorbed

from the interruption of all sense impressions or intruding diversions, as when we quietly meditate and ponder over a question. Byron tells us that he wrote best when enclosed within four walls with no object to distract attention or interrupt. Newton said that if there was any difference between himself and other men, it was that he let his mind rest calmly and without effort on his subject and waited patiently for the thought to come ! And we all know from experience that the more we strive to recall a forgotten word, number, or other matter, the more we fail, but cease to strive, and the idea will come, as it were, spontaneously. Sir Walter Scott says in his *Diary*: 'The half hour between waking and rising has all my life proved propositions to any task which was exercising my invention, when I got over any knotty difficulty in a story or have had in former times to fill up a passage in a poem, it was always when I first opened my eyes, that the desired ideas thronged upon me. This is so much the case, that I am in the habit of relying upon it, and saying to myself when I am at a loss, never mind, we shall have it at seven o'clock tomorrow morning.' If I have forgot a circumstance, or a name, or a copy of verses, it is the same thing.' The repose and absence of interrupting sense impressions does it, leaving the inner sense or mind proper, concentrated, and in full liberty, as Bacon puts it in the tenth century of the Natural History. 'But the divination which springeth from the internal nature of the soul, is that which we now speak of ; grounded upon the supposition, that the mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of pre-notion which therefore appeareth most in sleep, in ecstasies, and near death, and more rarely in waking-apprehensions and is induced and furthered by those abstinences and observances which make the mind most to consist in itself.' etc. What I have said of Scott, of his clearer thinking before rising in the morning has occurred to me all my life ; but the principle is the same and in force more or less at all times of serious thought and meditation. My old friend, Sir EDWIN LANDER, the great painter, replied on my asking him how it was that he was so late in rising, that he painted his pictures, he said, in bed, before he got up, that his day's work was then all arranged and completed in his

in the Universal Soul bears a close analogy to the monistic phase of modern thought.*

mind's eye, so that when he went to his picture he had nothing to think of, but the execution. Now self-mesmerism [the *Samādhi-avastha* of the Hindu Rishis by the practice of Yoga] may be induced and become a habit as with ordinary sleep, and by substances of a narcotic character such as ether or the Egyptian hemp or opium; but it is a bad habit, and the less indulged in, the better. DAVIES of America was a singular instance, but with all his writings and wanderings to other planets I am not aware of any really useful truth discovered and good in any way, that came of it, nor from the inspirational addresses which the curious are so captivated with, the inspirations of true genius is all well, but the patient industry of the wise is the best aid to the genius, and the sure path of progress. Still there is such a thing as true genius and intuitive abilities such as with PASCAL, MOZART, BURNS, NEWTON, as HUXLEY acknowledges—and who refers to the boy BIDDER who worked out the most complicated sums without learning Arithmetic; and HUXLEY observes that 'the man of genius is distinct in kind from the man of cleverness, by reason of the working within him of strong innate tendencies, which cultivation may improve, but which it can no more create, than horticulture can make thistle bear figs. Art and industry may get much music of a sort, out of a penny whistle; but when all is done, it has no chance against an organ. The innate musical potentialities of the two are infinitely different.'

* "The word phenomena is derived from *paiveoval* to appear, (*paivw*, to show; *paiv* to; shine) and means 'appearance.' It is now used in two senses; (1) appearance or unreal illusion; and (2) natural phenomenon. The two meanings exclude one another. The former is mere appearance or unreal semblance, the latter the fact of experience or the reality that is 'sensed.' Phenomena, in the sense of the latter explanation, are the basis of all knowledge and philosophy. They are the positive existences of nature.

"Noumena, (or thought-existences,) are concepts of an abstract nature. The idea of goodness or virtue is a noumenon. Virtue does not exist corporeally as an absolute being, or as a concrete object like a table or a tree. Virtue is nevertheless a reality. It does not exist as a body of itself, but it exists as a real quality in bodies. We, in our mind, abstract the quality of goodness and call it virtue.

Modern philosophy shews a striking affinity to her elder sister, the first-born product of human intellect, in discarding the objective world as cognizable by the individual organs of sense as unreal. In this way, the world and all it contains have no existence, but simply a cerebral phenomenon ; they are the product of impressions wrought upon the brain through the organs of sense in a way which we take little trouble to comprehend. They are transitory in duration, short-lived, and impermanent, hence non-existent. While the

Noumena, therefore, are not things, and not objects, or bodily entities, but, if they are true, they represent real qualities of bodily entities. If there are no realities that correspond to them, they must be looked upon as mere illusions, but they are of greatest importance in so far as they afford us the possibilities of a higher, a human, and humane life. The noumenal world of thought is the foundation of man's rational existence.

"The idea of absolute existence, of *the Ens*, the *monos*, or whatever it may be called, is a noumenon, an abstract conception which embraces all facts of reality under the aspect of their inseparableness. But there is no *monos* of itself ; there is 'no absolute existence' that exists like a thing. The facts of reality are never absolute, never abstract, they always are definite single objects of experience."—*The Open Court*. Vol. III., p. 1627.

Real is unconditioned, uncreate, eternal and Absoluté. Schopenhauer, the founder of modern Pessimistic Philosophy,* holds the external world as it appears to our senses to be unreal, behind which there is the Reality,

* "The subject [of the Schopenhauer Philosophy] has been very ably handled in the preliminary part of an admirable philosophical treatise entitled *Fundamental Truths*. It furnishes the key to the studies of *Formal Thought* and *Absolute Existence*. It is studded with luminous suggestions of value to students of Philosophy and Metaphysics, and set out with that charm and fascination of diction which is peculiarly the property of the learned Doctor, and embody in a nutshell the result of an encyclopædic knowledge of world's ancient and modern schools of thought in the varied branches of Science and Philosophy, and for the elucidation of which the eminent author was peculiarly fitted. The book contains a lucid exposition of the maturest, the very best, and the most advanced thought bearing on Scientific, Philosophic, and Metaphysical questions—the ripe expressions of a lifelong labour in the study of the Problem of Existence, and will help to reconcile systems of Philosophy hitherto supposed to be antagonistic. To the student of Philosophy it opens up a most suggestive and fascinating prospect in the encouragement which it gives for its further perfection. The author states his position with great clearness and cogency and comes out of his subject with a fascinating skill of his own. No other writer concentrates so much in such simple language and in so short a space; and the scientific and philosophical disquisitions are in themselves intellectual treats of a high order. The nominal value of Rupee One at which it is sold will enable even persons of ordinary means to possess for himself such a treasure of artistic literature of philosophic gems.we hope our readers will individually contribute their mite by going in for a copy of this classical work. A nation that does not know to honor its great dead do not deserve to have them. The erudite author of the *Fundamental Truths* is dead, but his living representatives deserve some recognition from the hands of the nation, and are rightly entitled to a share of patronage from the educated section of the community."—*The Oriental*. Nov. 1901.

the Absolute Existence, the Ultimate Fact which he designates WILL. This WILL is not substantially different from Force. It is the basic essence of all activities—the substratum of all existence, both of the organic and inorganic bodies, and is universally present, craving for expression in external form, continually rushing into life. "It is the primordial thing whence we and every thing proceed."

Schopenhauer developed his theory in his principal work on THE WORLD AS WILL AND INTELLECTUAL REPRESENTATION which made its first appearance in 1819. But it was not until 1851—or nearly after the lapse of two and thirty years—that public attention was roused by the publication of his PARERGA AND PARALIPOMENA to a careful study of his system. At present his philosophy is receiving increased attention in Germany where it

occupies a prominent position, and where its founder has acquired a high position among the masters of modern thought.*

*At the outset of his literary career, however, SCHOPENHAUER was misunderstood, and his teachings met with derision and scorn, even in the bosom of his own family. It is said that when in a moment of exultation he had presented a copy of his first work on *The Quadruple Root of Adequate Causes* to his mother, she maliciously "supposed it to be a book for apothecaries," and prophesied that the whole edition would be left on hand. And her prediction proved true to the very letter. The public flatly refused to read the work, and the book speedily fell into the lumber-room of its Publisher. Better success seemed at first to await the fate of the first part of his *chef-d'œuvre*, '*Die Welt als Wille und Vorstellung*,' for a Leipzig firm gladly undertook its publication, paying SCHOPENHAUER at the rate of a ducat per page. But when after the lapse of twenty-four years, SCHOPENHAUER offered his Publisher the second volume of the work, they refused it point-blank, on the ground that the sale had been very small, and they had been obliged to destroy many copies. It needed, in fact, all the power of the persuasive tongue and the forensic skill of the great Philosopher to induce them to re-consider their decision, and it was only after a long and protracted correspondence that SCHOPENHAUER succeeded in gaining his point. What strikes most in these negotiations, and, indeed, in the Philosopher's whole attitude towards that apathy which did so much to embitter his existence, yet so little to cripple his literary energies, is his inextinguishable faith in his own literary genius—his unwavering estimate of the permanence and value of his own work. When his Publishers were incredulous, he wrote them to say that his time must, and would, come; that one day his public would be a very large one, and that the generation was at hand in which his book would go through many editions, and every line he had written would be welcomed and read with avidity. It was one of SCHOPENHAUER's favorite theories that the number of years which elapse between the appearance

In the MEMORABIEN there occurs a passage in which he brings out the ideality of the world with remarkable clearness and force.

"Two things were before me, two bodies, ponderable, regular in form, fair to behold. One was a vase of

of a book and its acknowledgment gives the measure of time that the author is in advance of his age. The Philosopher obtained a hearing at last, but not before he had to complain about the miserableness of the age, and the neglect and hostility of his contemporaries which exasperated him and embittered his existence throughout life. And it is said that when in later life his friends and admirers crowded around him, he could not view the dawning of his fame without a sneer, and he was heard to observe, "after one has spent a long life in insignificance and disregard, they come at last with trumpets and drums, and think that is something." It was the strange fate of the Germans whom the Germans now hail as the Philosopher of the nineteenth century, and as "a true peer to that noble line of royal thinkers beginning with PLATO and ARISTOTLE, and leading on through DESCARTES, SPINOZA and LOCKE, and LEIBNITZ to KANT," to be introduced to his own Teutonic countrymen by an article translated from the pages of an English Magazine, and it was through the medium of a foreign tongue, that the attention of the savans of Germany was called to the merits of a great luminary of the world, who lived, moved, and had his being in their mother country. This tardy recognition of the greatness of a great Philosopher—for the philosophy of SCHOPENHAUER took almost a lifetime for its elaboration—had finally led to the erection of a monument in memory of SCHOPENHAUER, and the credit of which is due, mainly due, to the charm of English idiom. In his masterly Essay on *Ancient Religion and Modern Thought* Mr. WILLIAM SAMUEL LILLY describes the goal of "Modern Thought" "as an essentially negative movement—its ultimate message to mankind, the philosophy of SCHOPENHAUER and his philosophy."

jasper with a rim and handle of gold ; the other organised body, a man. After having admired their exterior, I begged the genius, who accompanied me, to let me look inside them. He consented, and in the vase I found nothing save the impression of the weight, and I know not what obscure reciprocal tendency between its parts which I have heard called cohesion and affinity. But when I looked into the other object, what a surprise was then in store for me ! How can I rehearse what I saw ? No fairy tale, no fable, relates any thing so incredible. Within it, or rather in the upper part of it, called the head, which, viewed from without, seemed an object like the rest, circumscribed by dimensions, weight, etc., I found—what ? The world itself, with the immensity of space in which the All is contained, and with the immensity of time in which the All moves, and with the prodigious variety of things which fill space and time ; and what sounds almost absurd, I saw myself then coming and going. Yes, all that I saw in that object, hardly as big as a large fruit, which the executioner can with one blow sweep off, plunging into darkness the whole world therein contained. And this world would have no existence if objects of this kind did not sprout up continually like mushrooms, to receive the world, ready to sink into nothingness, and bandy about among them, like a foot-ball, this great image, identical in all, and whose identity they express by the word ‘object.’”

The Concordance.

IN his learned Discourse on THE PHILOSOPHY OF THE VEDANTA IN ITS RELATIONS TO THE OCCIDENTAL METAPHYSICS, observes Dr. Deussen :—

“ In reality there is no manifold world, but only Brahman, and that what we consider as the world, is a mere illusion (*maya*) similar to a *mrigatrishnika*, which disappears when we approach it, and not more to be feared than the rope, which we took in the darkness for a serpent. There are, as you see, many similes in the Vedanta, to illustrate the illusive character of this world, but the best of them is perhaps when Shaunkara compares our life with a long dream ;— a man whilst dreaming does not doubt of the reality of the dream, but this reality disappears in the moment of awakening, to give place to a truer reality, which we were not aware of whilst dreaming. The life a dream ! this has been the thought of many wise men from Pindar and Sophocles to Shakspeare and Calderon de la Barca, but no body has better explained this idea, than Shankara. And indeed, the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream ; it may be, that then heaven and earth are blown away like the nightly phantoms of the dream, and what then may stand

before us? or rather in us? Brahman the eternal Reality; which was hidden to us till then by this dream of life!—This world is *maya*, is illusion, is not the very reality, that is the deepest thought of the esoteric Vedanta, attained not by calculating *tarka* but by *anubhava*, by returning from this variegated world to the deep recess of our own self (*Atman*). Do so, if you can, and you will get aware of a reality very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel and experience that whatever is outside of this only true reality is mere appearance, is *maya*, is a dream!—This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth, when knowing and teaching that this world is a world of shadows, and that the Reality is not in these shadows, but behind them. The accord here of Platonism and Vedantism is wonderful,* but both have grasped this great metaphysical truth by intuition; their tenet is true, but they are not able to prove it,

* The fact is that "the Sage of Frankfort," as SCHOPENHAUER came to be called, redacted for modern times a system as old as the Vedic Upanishads. His system of thought and division of the universe into inner essence and outward appearance or presentment (*Vorstellung*) runs in parallel lines with the ancient philosophy of the Aryan Rishis. His system, based, as it was, on the ground of Vedantism, is merely an overgrowth of Buddhism. In giving a Western dress to these phases of thought, but without their vitality and grandeur, has enabled the German Philosopher of the last century to win his laurels from the masterminds of the West.

and in so far they are defective. And here a great light and assistance to the Indian and the Grecian thinker comes from the philosophy of Kant, who went quite another way, not the Vedantic and Platonic way of intuition, but the way of abstract reasoning and scientific proof. The great work of Kant is an analysis of human mind, not in the superficial way of Locke, but getting to the very bottom of it. And in doing so, Kant found, to the surprise of the world and of himself, that three essential elements of this outside world, *viz.*, space, time and causality, are not, as we naturally believe, eternal fundamentals of an objective reality, but merely subjective innate intuitive forms of our intellect. This has been proved by Kant and by his great disciple Schopenhauer* with mathematical

* The erudite Translator of the *History of Inventions* in his very learned Preface, says :—" That the arts had their rise in the East, and that they were conveyed thence to the Greek, and from them to the Romans, is universally admitted." Even yet, " facts regarding the ancient history of medicine [as also of every other branch of science and art] have been sought for," pertinently observes Dr. WISE, the illustrious author of *Review of the History of Medicine*, " only in the classical authors of Greece and Rome, and have been arranged to suit a traditional theory which repudiated all systems which did not proceed from a Grecian source. We are familiar from our youth with classical history and long to recall events illustrated by the torch of genius and depicted in our memories ; and it requires a thorough examination of a subject, a careful weighing of new evidence and a degree of ingeniousness, not always to be found, to alter early impressions. Still candour and truth require us to examine the value of new facts in history as they are discovered, so as to arrive at just conclusions." For, " the

evidence,.....my brothers in India,...will be greatly astonished to find in Germany the scientific substruction of their own philosophy, of the Advaita Vedanta ! For Kant has demonstrated, that space, time and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, in so far is merely a representation of my mind and nothing beyond it. You see the concordance of Indian, Grecian and German metaphysics ; the world is Maya, is illusion, says Shankara ;—it is a world of shadows, not of realities, says Plato ;—it is appearance only, not the thing-in-itself says Kant. ”

And again :—

“ The world is *maya*. All is illusive, with one exception, with the exception of my own Self, of my Atman. My Atman cannot be illusive, as Shankara shows, anticipating the ‘*cogito, ergo sum*’ of Descartes,—for he who would deny it, even in denying it, witnesses its reality. But what is the relation between my individual soul,

philosopher,” says Dr. MICHAEL FARADAY, “should be a man willing to listen to every suggestion but determined to judge for himself. He should not be biased by appearances, have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the Temple of Nature.”

the Jiva-Atman, and the highest soul, the Parama-Atman or Brahman ?.....The conclusion is, that the Jiva being neither a part nor a different thing, nor a variation of Brahman, must be the Paramatman fully and totally himself, a conclusion made equally by the Vedantin Shankara, by the Platonic Plotinos, and by the Kantian Schopenhauer. But Shankara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of Brahman but Brahman himself, then all the attributes of Brahman, all-pervadingness, eternity, all-mightiness (scientifically spoken : exemption of space, time, causality) are ours ; *aham Brahma asmi*, I am Brahman, and consequently I am all-pervading (spaceless) eternal (timeless), almighty (not limited in my doing by causality). But these godly qualities are hidden in me, says, Shankara, as the fire is hidden in the wood and will appear only after the final deliverance."

The Philosophy of the Vedanta.

CONCERNING this Philosophy Professor Max Muller in his Second Course of Gifford Lectures thus delivers himself :—

"The Infinite has been discovered, not only behind the phenomena of nature, but likewise behind man, taking man as an objective reality, and as the representative of all that we comprehend under

the name of mankind. Something not *merely* human or something *super* human, was discovered at a very early time in parents and ancestors, particularly after they had departed this life. This sphere of thought might be comprehended under the name of anthropological religion.

The psychological sphere of religious thought was filled with endeavors to discover what lies hidden in man, considered not merely as a creature, or as a part of nature, but as a self-conscious subject. That self of which man became conscious, as different from his merely phenomenal or even his personal being, had been called by many names in the different languages of the world. It was called breath, spirit, ghost, soul, mind, genius, and many more names, which constitute a sort of psychological mythology, full of interest to the student of religion, as well as to the student of language and thought. It was afterwards called the *Ego*, or the *person*, but even these names did not satisfy man as he became more and more conscious of a higher self. At last the consciousness of self arose from out the clouds of psychological mythology, and became the consciousness of the Infinite or the Divine within us ; the individual self found itself again in Divine self—not absorbed in it, but hidden in it, and at one with it by a half-human and half-divine sonship. The earliest name for the Infinite as discovered by man within himself, was found in

the ancient Upanishads. There it was called *Atma*, self, or the self that lies behind, looking and longing for the Highest Self—and yet it is not far from every one of us : Socrates knew the same self, but he called it *Daimonion*, the indwelling God. The early Christian philosophers called it the Holy Ghost, a name which has received many interpretations and misinterpretations in different schools of theology, but which ought to become again what it was meant for in the beginning, the spirit which unites all that is holy within man with the Holy of Holies or the Infinite behind the veil of the *Ego*, or of the merely personal and phenomenal self."

It is thus explained in the third section of the CHHANDOGYA UPANISHAD :—

"The Intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed ; He who embraces all this, who never speaks and is never surprised.

"He is my soul within the heart, smaller than a corn of rice, smaller than a corn of barely, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is my soul within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

"He,—from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and is never surprised, He,—my soul within the heart,—is that Brahman. When I shall have departed from hence, I shall obtain him."

And again in the tenth section of the same Upanishad it is said :—

1. "These rivers, my son, run, the eastern (like the Ganga), towards the east, the western (like the Sindhu), towards, the west. They go from sea to sea (*i.e.*, the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river.

2. "In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True."

The philosophy of the Upanishads* was latterly condensed and recast by Maharsi

* "Taking the Upanishads," says Professor DEUSSEN, "as SHANKARA does, for revealed truth with absolute authority, it was not an easy task to build out of their materials a consistent philosophical system, for the Upanishads are in Theology, Kosmology and Psychology full of the hardest contradictions. So in many passages the nature of BRAHMAN is painted out in various and luxuriant colours, and again we read, that the nature of BRAHMAN is quite unattainable to human words, to human understanding :—so we meet sometimes longer reports explaining how the world has been created by BRAHMAN, and

Veda Vyas, otherwise called Badarayana, in his Epitome of the Philosophy of the Upanishads, called VEDANTA SUTRAS. And this monumental work of the great sage is held in high repute by all thinkers, and is regarded as the authoritative text of the Vedanta System. Referring to the point quoted above, the great Muni supports the theory of the Upanishads in the following way:—

“The sea is one and not other than its waters ;

again we are told, that there is no world besides BRAHMAN, and all variety of things is mere error and illusion :— so we have fanciful descriptions of the Samsara, the way of the wandering soul up the heaven and back to the earth, and again read, that there is no Samsara, no variety of souls at all, but only one Atman, who is fully and totally residing in every being.

SHANKARA in these difficulties created by the nature of his materials, in face of so many contradictory doctrines, which he was not allowed to decline and yet could not admit altogether, has found a wonderful way out, which deserves the attention, perhaps the imitation, of the Christian dogmatists in their embarrassments. He constructs out of the materials of the Upanishads two systems, one esoteric, philosophical (called by him *nirguna vidya*, sometimes *paramarthika avastha*) containing the metaphysical truth for the few ones, rare in all times and countries, who are able to understand it : and another exoteric, Theological (*saguna vidya*, *vyachariki avastha*) for the general public, who want images, not abstract truth, worship, not meditation.”

yet waves, foam, spray, drops, froth, and other modifications of it, differ from each other. (And thus the universal soul is one and not other from the creatures proceeding from it and differing from each other."

"Like the sun and other luminaries, seemingly multiplied by reflexion, though really single, and like space, apparently sub-divided in containing vessels, the Supreme Light (seemingly multiplied in creatures), is without difference or distinction."

"Having annulled by fruition other works* which had begun to have effect, having enjoyed the recompense and suffered the pains of good and bad actions, the possessor of divine knowledge, on the demise of the body, proceeds to a re-union with BRAHMAN." †

* "And it is pretty plain.....into what bodies each of the rest would go, according to the similitude of the lives that they have led."

"Even among them, some are happier than others; and the happiest in themselves and in the place they migrate to, are those who have practised the social and civil virtues that men call temperance and justice, which are acquired by habit and exercise without philosophy and reflection."

"But none, but he who is a philosopher or lover of learning, and altogether clean and pure at departing, is permitted to reach the Gods."—SOCRATES in the *Phaedo*.

† "Inferior enjoyment in heaven," to use the words of Professor WILSON, "is not an object of desire, to the more enthusiastic Hindus, as it is but finite, and after its cessation the individual is born again in the world, and exposed to the calamities of a frail existence. The great aim of devotion is Union with the Supreme and Universal Spirit, in which case the soul no more assumes a perishable shape." Such is the view held by the school of Transcendental Brahminism.

Reflections.

IN dilating on this point Dr. Paul Deussen makes the following observations :—

“The exoteric Kosmology according to the natural but erroneous realism (*avidya*) in which we are born, considers this world as the reality and can express its entire dependency of BRAHMAN only by the mythical way of a creation of the world, by BRAHMAN. So a temporal creation of the world, even as in the Christian documents, is also taught in various and well-known passages of the Upanishads. But such a creation of the material world by an immaterial cause, performed in a certain point of time after an eternity elapsed uselessly, is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedanta, who teaches and must teach the ‘beginninglessness of the migration of souls,’ *samsarasya anaditvam*. Here the expedient of SHANKARA is very clever and worthy of imitation. Instead of the temporary creation once for ever of the Upanishads, he teaches that the world in great periods is created and re-absorbed by BRAHMAN :”

* “The Upanishads,” says DR. PAUL DEUSSEN, “swarm with fanciful and contradictory descriptions of the nature of BRAHMAN. He is the all-pervading *akasa*, is the *purusha* in the sun, the *purusha* in the eye : his head is the heaven, his eyes are sun and moon, his breath is the wind, his footstool,

. . . this mutual creation and re-absorption lasts from eternity, and no creation can be allowed by our system to be a first one, and that for good reasons, as we shall see just now.—If we ask : *Why* has God created the world ? The answers to this question are generally

the earth ; he is infinitely great as soul of the universe and infinitely small as the soul in us ; he is in particular the *Ishvara*, the personal God, distributing justly reward and punishment according to the deeds of man. All these numerous descriptions are collected by SHANKARA under the wide mantle of the exoteric theology, the *saguna vidya* of BRAHMAN, consisting of numerous 'vidyas' adapted for approaching the eternal being not by the way of knowledge but by the way of worshipping, and having each its particular fruits. Mark, that also the conception of God as a personal being, an *Ishvara*, is merely exoteric and does not give us a conform knowledge of the Atman ;—and indeed, when we consider what is personality, how narrow in its limitations, how closely connected to egoism the counterpart of godly essence, who might think so low of God, to impute him personality ?

“In the sharpest contrast to these exoteric vidyas stands the esoteric, *nirguna vidya* of the Atman ; and its fundamental tenet is the absolute inaccessibility of God to human thoughts and words ; and the celebrated formula occurring so often in *Brihadaranyaka-Upanishad* : *neti ! neti !* viz., whatever attempt you make to know the Atman, whatever description you give of him, I always say : *na iti, na iti*, it is not so, it is not so ! Therefore the wise BAHVA, when asked by the King VASHKALIN, to explain the BRAHMAN, kept silence. And when the King repeated his request again and again, the Rishi broke out into the answer :—‘I tell it you, but you don't understand it ; *canto 'yam atma*, this Atma is silence !’ We know it now by the Kantian philosophy, that the answer of BAHVA was correct, we know it, that the very organisation of our intellect (which is bound once for ever to its innate forms of intuition, space, time, and causality) excludes us from a knowledge of the

very unsatisfactory. For his own glorification ? How may we attribute to him so much vanity !—For his particular amusement ? But he was an eternity without this play-toy !—By love of mankind ? How may he love a thing before it exists, and how may it be called love, to create millions for misery and eternal pain !—The Vedanta has a better answer. The never ceasing new-creation of the world is a moral necessity connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of Samsara.

“Man, says SHANKARA, is like a plant. He grows, flourishes and at the end he dies ; but not totally. For as the plant, when dying, leaves behind it the seed, of which, according to its quality, a new plant grows,—so man, when dying, leaves his *karma*, the

spaceless, timeless, godly reality for ever and ever. And yet the Atman, the only godly being is not unattainable to us, is even not far from us, for we have it fully and totally in ourselves as our own metaphysical entity ; and here, when returning from the outside and apparent world to the deepest secrets of our own nature, we may come to GOD, not by knowledge, but by *anubhava*, by absorption into our own self. There is a great difference between knowledge, in which subject and object are distinct from each other, and *anubhava*, where subject and object coincide in the same. He, who by *anubhava* comes to the great intelligence, ‘*aham Brahma asmi*,’ obtains a state called by SHANKARA *Samradhanam*, accomplished satisfaction ; and indeed, what might he desire, who feels and knows himself as the sum and totality of all existence !”

good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the Samsara is without beginning and without end, and the new creation of the world after every absorption into BRAHMAN is a moral necessity. I need not point out, in particular here in India, the high value of this doctrine of Samsara as a consolation in the distresses, as a moral agent in the temptations of life,—I have to say here only, that the Samsara, though not the absolute truth, is a mythical representative of a truth which in itself is unattainable to our intellect ; mythical is this theory of metempsychosis only in so far as it invests in the forms of space and time what really is spaceless and timeless, and therefore beyond the reach of our understanding. So the Samsara is just so far from the truth, as the *saguna vidya* is from the *nirguna vidya* ; it is the eternal truth itself, but (since we cannot conceive it otherwise) the truth in an allegorical form, adapted to our human understanding. And this is the character of the whole exoteric Vedanta, whilst the esoteric doctrine tries to find out the philosophical, the absolute truth.’*’

* See *Ante*, pp. 206-210.

Karma.

WHATEVER difference of opinion may prevail between the Six Schools of Philosophy which India had once produced, and whose writings are, even to the present day, studied with great reverence, there is hardly any discrepancy, so far as the utility of works and their results are concerned. The Esoteric Doctrine has percolated in the course of time from its reservoir, and made its way in the subsoil of society, in this particular point, and the humblest peasant, perfectly innocent of letters,* has, from hearsay,

* "Ask a Hindu," says Dr. ROBSON in his work on *Hinduism*, "what is the chief end of man's existence? and he will answer, Liberation (*Mukti*)."

"We are bound to our existence by two chains," proceeds Dr. ROBSON, "the one a golden chain, and the other an iron chain. The golden chain is virtue, and the iron chain is vice. We perform virtuous actions, and we must exist in order to receive their reward; we perform vicious actions, and we must exist in order to receive their punishment. The golden chain is pleasanter than the iron one, but both are fetters, and from both should we seek to free our spirit.

"We must seek a higher end—deliverance from pain and pleasure alike—and look for it by nobler means, by being free from works altogether. Knowledge is the instrument, meditation the means, by which our spirit is to be freed. To avoid all

imbibed a fragment of this great truth, and framed his conduct accordingly. The practical result is that the average man is more faithful to "Do as you would be done by." Not from motives of self-interest so much, as for what is to happen hereafter. To say that we reap what we sow here, does not represent the whole truth, —the doctrine of KARMA has a wider signification, and its result is inevitable, it knows of no exceptions,—all are equally influenced by it, and a theosophist as certainly pays his tribute, as any ordinary individual.

contact with the world, to avoid distraction, to avoid works, and to meditate on the identity of the internal with the external spirit till their oneness be realized, is the 'way of salvation' prescribed by the higher Hinduism. SANKARACHARYA, one of the principal authorities, says :—"The recluse, pondering the teacher's words, "Thou art the Supreme Being" and receiving the text of the Vedas, "I am GOD [BRAHMAN]," having thus in three several ways—by the teacher's precepts, by the Word of GOD, by his own contemplation—persuaded himself "I am GOD [BRAHMAN]," obtains liberation.—This is the Hindu philosophical answer to the question, 'What must I do to be saved?' It is called the 'Way of knowledge,' and is said to be the highest and only infallible way; the other ways being supposed to conduce to it."—See pp. 104 and 109-10.

But what is KARMA ? It means the collective aggregate of works a person performs in his journey through life ; the good and bad are included ; his thoughts come under this category too ; and they are motives, and as such are potential, influencing him to do this or that, and subjecting him accordingly. With such a wide range, it is natural to expect them severally grouped, divided and sub-divided into classes, or, so to speak, genera and species.

It is said, there are three varieties of works (a) Accumulated, Fructescent, and (c) Current, or, as they are called in Sanskrit, Sanchita, Prarabdha, and Kriyamana. 'Accumulated works' are those which have been done in a previous objective existence, but which have not yet borne fruit ; the result of the present life is due to 'Fructescent,' and thus they have begun to bear

fruit ; while the 'Current' denote the actions which we are performing in our present existence ; they will bear fruit hereafter and determine the future life. From the standpoint of a Vedantin the 'fructescent' can only be exhausted by enjoying their fruits ; no amount of knowledge of Self can suffice to stem the tide of its fruits. Not so with regard to the first and the last. They are all destroyed by knowledge of Self and his identity with Brahma ; so that at death when the 'fructescent' have been completely exhausted an individual is said to be delivered. It will be interesting to see how the seed-germs of life can be destroyed by knowledge, and the explanations given by an Advaita-Vadin. He says, Ignorance* is the cause of this objective world and all it

* Ignorance is identical with Matter, or Prakriti of KAPILA.

contains. It abounds in darkness or insentiency, while knowledge for its being derived from the satwavic quality is naturally luminous, and is therefore light ; light and darkness are opposed to each other, they cannot co-exist, hence the first dispels the latter, so that when the material is wanting for a body to grow, it must cease to be. Thus then knowledge destroys ignorance and emancipates an individual in life, only waiting for its actual consummation, till he parts with his body. The paramount importance of Self-knowlede is clearly established in this way ; but it may be asked, since an individual and Brahma are non-dual, the felicity which naturally belongs to the latter, ought with equal propriety, belong to the former, and as Brahma is free, so is his Self ; hence where is the necessity for knowledge ? The reply is : Ignorance has

two powers 'envelopment' and 'superimposition' ; or want of apprehension and misapprehension. They lead us astray and create illusions of bondage on Self in the same way as a snake is created in a rope, or as a cloud is said to intercept the light of the sun. That is to say, from the envelopment of ignorance we are deluded into the belief that the Atma is an agent and instrument, a doer and enjoyer subject to re-birth ; that the phenomenal world is real ; that material well-being is the true and ulterior aim of humanity, and so forth ; knowledge has the power to break asunder this envelopment of ignorance in the same way as an object covered by a jar is discovered or cognised by removing or breaking it with a stick. Hence the necessity of knowledge rests on strong grounds. Moreover we find it of daily occurrence, when we have mislaid

a thing and find it not, but recover it by being pointed out by a second person ; the need of things already got, for instance—when a person forgets about a piece of gold in his hand, and searches for it, here and there, if another person were to point it out to him, he regains it, as if it had not been in his possession already ; in the same way, though Jiva and Brahma are one and equal, yet from the envelopment of ignorance he is debarred from the acquisition of Brahma whose essence is joy, and knowledge, by breaking it asunder, helps him to regain that which he had already.

Now this view of Karma is open to no objections. The apparent inequality in the lot of individuals is satisfactorily accountable on the basis of what has already been said ; for, the present life being a scene of fruition for the fructescent works a person has to

reap what he has sown in a prior life. If that were not so, we would have seen the lot of humanity to be everywhere alike. In other words, if actions are destroyed and leave no fruits (Kritsnas), or if that other consideration of accident and a result of what has not been done (akrita prapti) were to hold good, there will be an immense sacrifice of justice and the good, indifferent and bad will have for their share the same equality of happiness, and not what rules at present. *

* The anomalous distribution of happiness and woe, and the wrongs inflicted on suffering humanity in its present state of existence, have shipwrecked many a religion, and swelled the ranks of those unbelievers whose education, and capacity for grasping truth are a bar to their being easily led by clergydom. These have turned renegades from the 'fathers' fold, for they cannot understand how an all-merciful father interesting himself so much for humanity should so distribute misery as to make this world not worth living for. The Personal God would have never suffered in the estimation of his creatures, if instead of misery there was the fiat—"Let happiness be in the world." His dignity would not have suffered the least for it, his creative energy would not have been taxed a whit more for reversing the scale and making all his creatures happy. But to those who can believe it,

But there are cases when Karma can have very little influence. For instance after knowledge has once arisen, when the seed-germs of a future re-birth are all destroyed, the theosophist is no more touched by merit and demerit, he is absolved from the collective totality of works good and bad,

Transmigration and the doctrine of Karma, afford a complete and quite satisfactory explanation. According to this doctrine a man is the resulting product of his actions, good and bad; and as good action brings happiness, and bad, misery, so in the present state of existence an individual is simply reaping the fruits of his past life and laying in the seeds of a future hereafter. Necessarily, therefore, he has to suffer happiness and misery in the proportion of his merits and demerits, and such shall continue to be till he is emancipated or freed from future re-births, by the destruction of *Tanha*, which is the cause of demerit, of sin, of sorrow, and of suffering. And BUDDHA lays down the means for extinguishing desire as follows :—"Scrupulously avoiding all wicked actions, reverently performing all virtuous ones, purifying our intentions of all selfish ends, abolition of self, and living for others." With the extinction of desire, and their old Karma having been exhausted, the seeds for a future life are no more laid in any new desire, for their hearts are free, thus the cause of existence being destroyed, "and no new yearnings springing up within them, they, the wise, are extinguished like this lamp," as in the following verse of the *Pratimoksha* :—

"The heart, scrupulously avoiding all idle dissipation, diligently applying itself to the holy law of BUDDHA, letting go all lust and consequent disappointment, fixed and unchangeable, enters on *Nirvana*."

unsoiled by sin, and quite unaffected by what he has done or left undone.

In the VRIHAD ARANYAKA UPANISHAD we read :—

“ Invisible is the path, outspread, primeval, that I have reached, that I have discovered ; the sages, they that know the Self, travel along that path to paradise, liberated after this embodiment.

“ They that follow after illusion enter thick darkness ; they that satisfy themselves with liturgic knowledge, a thicker darkness still.

“ Those spheres are joyless, overspread with darkness,—to those go after death those infatuated men that have no real knowledge.

“ If a man know himself, that he is the Universal Spirit, what can he want, what can he crave, that he should go through the feverishness of a fresh embodiment ?

“ He whose soul is found, is gazed upon by him, amid this wild of troubles,—he is the maker of all things, the maker of the world ; the world is his, for he is the world.

“ Being here, we know this, and if we did not know it, it would be a great perdition :

“ They that know this, become immortal, others pass on again to misery.

“ When he sees this Self aright, the luminous

essence, the lord of all that has been, all that shall be, there is nothing that he shrinks from.

“That outside of which, day after day, the year rolls round,—that the gods adore, as the light of lights, as length of life undying.

“That over which the five orders of living things [the five tribes of men], and over which the ether is outspread,—that do I know to be myself, the Universal Self,—even I the sage immortal.

“They that know the breath of the breath, the eye of the eye, the ear of the ear, the thought of the thought, they have seen the Self, primeval, that has been from all time.

“It is to be seen only with the mind: there is nothing in it that is manifold.

“From death to death goes he, that looks on this as manifold.

“It is to be seen in one way only, it is indemonstrable, immutable. The Self is unsullied, beyond the expanse (Maya), unborn, infinite, imperishable.

“Let the patient Brahman know that, and learn wisdom. Let him not learn many words, (such as hymns and liturgic formulas,) for that is a weariness of the voice.

“This is indeed the great unborn Self. This has the form of conscious life, amidst the vital airs, dwelling in the ether, in the heart; is the ruler of all things, lord of all things, king of all things. It becomes no

greater by good works, no less by evil works. This is the lord of all, the lord of living things, the upholder of living things. This is the bridge that spans the spheres, that they may not fall the one into the other. This it is that the Brahmanas seek after in reciting the Veda.

“By sacrifice, by almsgiving, by self-inflicted pains, by fasting, if he learns this, a man becomes a quietist. This it is that the holy mendicants long for, in setting out upon their wanderings. Yearning after this it was that the wise men of old desired no offspring, saying, —What have we to do with children, we to whom belongs this Self, this spiritual sphere? They arose and forsook the desire of children, of wealth, of worldly existence, and set out upon their life of wandering. For the wish for children is the wish for wealth, and the wish for wealth is the wish for worldly existence, and these are both of these desires.

“This same Self is not this, not that; it is impalpable, for it cannot be handled; undecaying, for it wastes not away; unattached, for it has no ties; invulnerable, for it is not hurt, nor slain, by the sword. Things done or left undone cross not over to it. It passes beyond both the thought that it has done evil, or the thought that it has done good. That which it has done, or that which it has failed to do, afflict it not.

“Therefore it has been said in a sacred verse :
“This, the eternal greatness of the sage that knows

BRAHMAN, becomes not greater by good, nor lesser by evil, works. Let him learn the nature of that greatness. He that knows it, is no longer sullied by evil acts. Controlling his senses, quiescent, freed from all desires, enduring all things in all his sufferings with intensity of thought, he sees within himself the Self, he sees the Universal Soul. Imperfection crosses not over to him, he crosses beyond imperfection, he consumes all his imperfections, free from doubt, insphered in Self, he knows BRAHMAN.

"This same great unborn Self is undecaying, undying, imperishable, beyond all fear. Verily the Self is beyond all fear. He who knows this, verily becomes the Self beyond all fear."

Two very opposite doctrines prevail in regard to this immunity from restraint which a theosophist is, for his knowledge, said to be quiet independent. In short, the TAITTIRIYA UPANISHAD is very emphatic, for we read there,—“The thought no longer tortures him what good have I left undone, and what evil have I done?” In the VRIHADARANYAKA there occurs the passage: “Here the thief is no longer a thief, the Chandala no more

a Chandala, the Paulkasa no more so, the sacred mendicant no more a sacred mendicant: they are no longer followed by acts good or bad. For the sage at last has passed through all the sorrows of his heart."

There are very many passages in the other Upanishads to the same purpose virtually amounting to what is called *Yathest'hacharana*. This means liberty of action. But opinions are divided, for Suresvara Acharya,* the reputed disciple of Acharya Shankara is opposed to the doctrine of a theo-

* SURESWARA, the reputed disciple of SHANKARACHARYA is the author of *Nishkarṇa Siddhi*. He is opposed to the doctrine of a theosophist's acting with impunity. For him there is nothing proper to do: to this end says "the great NISIDHALDAS, the celebrated author of *Vichar Sagar*,"—to use the words of Swami VIVEKANANDA, "which book has more influence in India than any, that has been written in any language within the last three centuries."—If after hearing the utterances of VEDANTA, any one has an inclination still left in him as to what is proper, he has not learnt the first principle, or primitive truth. For this reason, the constant removal of the useless, and which answers no purpose, and acquirement of felicity, that is constantly got as a result of hearing the VEDANTA, is mentioned by the DEVĀ GURU in *Nishkarṇa Siddhi*."—See DUELL'S *Vichar Sagar*, p. 280.

sophist's acting with immunity, and preaches the opposite doctrine of restraint. He says,—If a theosophist were to act as he likes, what is the difference between him and a dog that lives on unclean food? Adverse criticisms are too prone to pick holes and charge the Vedanta, based as it is upon the Upanishad doctrine,* with immorality,—

* “The Upanishads are also styled Vedantas, that is, the latter portions of the Veda. The Vedanta philosophy, as systematizing the unsystematic teaching of the Upanishads, is styled the Aupanishadi Mimamsa. The primary sense of the term Upanishad is, as SHANKARACHARYA teaches, *brahmaravidya*, *paramatmajñana*, the science of the absolute Ego, the knowledge of the impersonal self. The end of every Upanishad is to set out the unity of all sentiencies. An Upanishad is started for the delivery of the knowledge of the unity of all selves, and that knowledge is delivered that man may escape beyond the unreality illusorily overspread upon the one and only real. Incidentally it may deliver other teaching. ‘BHASKARA,’ says ANANDAGIRI, ‘teaches that every Upanishad has to do solely with the knowledge of the absolute Ego, and that therefore they cannot be divided as dealing with a variety of topics, but this is untrue, as we find in the Upanishads precepts for meditation upon Hiranyagarbha and the like.’ The knowledge of the unity of all sentiencies in the one transcendent self is the means of liberation, of extrication, that is, from the series of re-embodiments. It is only in a secondary sense that the word Upanishad designates a book of such and such extent, which may be read and recited : learnt and taught.

for, if knowledge of Brahman were to destroy or burn the fruits of actions, and the enlight-

Such is the nature, such the scope, of the Upanishads. The derivation of the name Upanishad is conformable to this character and aim. 'The highest knowledge,' to cite SHANKARA'S preface to the *Ka'tha Upanishad*, 'is called Upanishad, as relaxing, impairing, or destroying the illusion that is the germ of transmigratory experience, in those who yearning to escape from further re-embodiment, and averse from the objects of every-day life and the promises of Vedic rites, approach to the genuine gnosis, and steadfastly and resolutely habituate themselves to it. And thus we shall read in the text that NACHIKETAS after surveying this escaped from the jaws of death. To take another derivation, the science of the absolute Ego is styled Upanishad as leading to absolute existence, as conducting the aspirants to emancipation already characterised to be the real self. And thus the text will be found to declare that reaching BRAHMAN he became unsullied, deathless. To take another explanation, the sacrificial knowledge begged by NACHIKETAS from YAMA is a means of attaining the enjoyment of Elysian pleasure, and thus puts an end to the varied miseries of birth, decrepitude, and death, which arise again and again in body after body - and thus even this knowledge may be called Upanishad as relaxing the succession of transmigratory miseries.' In many other places, as in the prefatory remarks on the *Shvetashvatara*, and in those on the *Taittiriya*, the term Upanishad is also derived from the root *shad* to destroy, to conduct, or to loosen, with the prefixes *upa* and *ni*. Professor MAX MUELLER surmises that the word Upanishad meant originally the act of sitting down near a teacher, of submissively listening to him, whence it came to mean implicit faith, and at last truth or divine revelation. The late Dr. GOLDSTUECKER took the earliest sense of the word to be secret or mystery, literally that which sits or rests beneath, a sense recognised by the Indian authorities as one of the meanings of the word."—*The Calcutta Review*, No. CXXXI.—Professor A. E. GOUGH'S Article on *The Philosophy of the Upanishads*, pp. 3-4.

ened man is freed from metempsychosis, there is no more legitimate restraint upon his liberty of action, and acting under his free will, he may betake to leechery and lasciviousness, or something equally bad, without having anything to suffer for his bad Karma. But the fact is otherwise,—for the initiation which a sage is to undergo with all passions and desires, and the senses which inflame them properly brought under control, there is very little to fear. Accordingly we find Nrishimha Sarasvati in his gloss of the VEDANTASARA* thus re-arguing it:—"Some one

* "It is *A Manual of Advaita Philosophy* of PARAMHANSA SADAXANDA YOGINDRA. . . . The English Translation of the Original Sanskrit Text by Dr. NANDALAL DHOLE, . . . with Copious Annotations," writes a reviewer of the work. "do justice to his ripe erudition. KAPILA MAHA MUNI, the First Prince of YOGA PHILOSOPHY, has his masterly views expounded in the MEMOIR, [prefixed to the work]. The book is a Treasure of the ARYAN SPIRITUAL PHILOSOPHY and is to be in the possession of every enlightened gentleman."—See Note *Ante*, p. 195.

may say, 'It will not surely follow from this that the living, yet liberated, sage may act as he chooses.' We cannot allow this to be urged. It cannot be denied that the perfect sage may act as he pleases, in the presence of such texts, traditions, and arguments as the following :—'Not by killing his mother, nor by killing his father.' 'He that does not mistake not-Self for Self, whose inner vision is unsullied,—he, though he kills these people, neither kills them, nor is killed.' 'He that knows the truth is sullied neither by good actions, nor by evil actions.' 'If he sees the unity of all things, he is unaffected alike whether he offers a hundred horse-sacrifices, or kills hundreds of holy Brahmans.' 'Sages act in various ways, good and bad, through the influence of acts done in prior incarnations, now at work in shaping their acts and their experiences in their present embodiment.' If

any one would conclude from all this that this immunity is tantamount to license, and that is objectionable. The reply is,—No doubt such is the tenour of these texts, but as they are only eulogistic of the liberated sage, it is not intended that he should thus act. And as the great expounder teaches:—‘ Ignorance arises from evil doing, and wilful action from ignorance ; how can this wilful action, this doing as suits one’s fancy, result from good works, when the good works pass away?’ The preliminary acquirements of the aspirant to extrication from metempsychosis, his humility, sincerity, tenderness towards every form of sentient life, stick to him like so many ornaments, even after the rise of this spiritual intuition.”

And the injunctions of the Shastras anent the conduct of a Brahmana, a knower of Brahman, which follow, will speak in support of our contention.

Imitation of Brahmana.

“HE, who lives looking for pleasures only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Mara (the tempter) will certainly overcome him, as the wind throws down a weak tree.

“As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind. The virtuous man is happy in this world, and he is happy in the next ; he is happy in both. He is happy when he thinks of the good he has done ; he is still more happy when going on the good path.

“The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no part in the priesthood, but is like a Cowherd counting the Cows of others.

“Reflection is the path to immortality; thoughtlessness, the path of death. Those, who reflect, do not die; those, who are thoughtless, are as if dead already.

“Follow not after vanity, nor after the enjoyment of love and lust ! He, who reflects and meditates, obtains ample joy.

“Not a mother, not a father, will do so much, nor any other relative ; a well-directed mind will do us greater service.

“He, who knows that his body is like froth and has learnt that it is unsubstantial as a mirage, will break

the flower-pointed arrow of Mara ; and never see the King of Death.

“ Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

“ Hatred does not cease by hatred at any time ; hatred ceases by love ; this is an old rule. . . .

“ What is the use of platted hair, O fool, what of the raiment of goat-skins ? Within thee there is ravening, but the outside, thou makest clean.

“ He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.

“ As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth.

“ Let no man think lightly of good, saying in his heart,—‘ It will not benefit me.’ Even by the falling of a water-drop the water-pot is filled.

“ Long is the night to him who is awake ; long is a mile to him who is tired ; long is life to the foolish, who does not know the true law.

“ If a traveller does not meet with one who is his better, or equal, let him firmly keep to his solitary journey ; there is no companionship with a fool.

“ If any intelligent man be associated for one minute only with a wise man, he will soon perceive the truth.

“ Fools of little understanding have themselves for

their greatest enemies ; for they do deeds which must bear bitter fruits.

“ If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man ; it will be better, not worse, for those who follow him.

“ There is no suffering for him who has abandoned grief, and finished his journey ; who has freed himself from all desires, and thrown off all fetters.

“ Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

“ Some people are born again ; those who are free from all worldly desires enter Nirvana.”

Nirvana is Moksha. It is equivalent to Freedom from Bondage,—that is Liberation, and not Extinction or Annihilation, as some of our Western Oriental scholars explain the term. “ Liberation ” is the acquisition of BRAHMAN, whose essence is joy and the cessation of misery. For, we find it said in the Veda, “ The knower of BRAHMAN becomes BRAHMAN, the knower of self passes beyond all misery.” Now, sensuous gratifications or abode in heaven, or any other blissful region is not Moksha, for they are derived from works, therefore transitory and non-eternal. The blissfulness of BRAHMA is not open to a similar objection, it is eternal : we are deluded into an opposite belief simply from Ignorance, hence the destruction of that Ignorance by cultivating Self-Knowledge. Though the ‘ means ’ prescribed for that end helps the cognition of BRAHMAN and removes the envelopment of Ignorance, yet it cannot be said that as knowledge brings in conception of bliss and destruction of misery ; prior to it, there was neither perception of felicity nor cessation of sorrow, thus blissfulness of BRAHMAN has a beginning, and what has a beginning is open to destruction, therefore, both bliss and the cessation of misery are non-eternal.

"All men tremble at punishment ; all men fear death ; remember that you are like unto them, and do not kill, nor cause slaughter.

"He, who for his own sake punishes or kills beings longing for life and happiness, will not find happiness after death.

"Do not speak harshly to any body ; those, who are spoken to, will answer thee in the same way. Angry speech is painful ; blows for blows will touch thee.

"If like a trumpet trampled under foot, thou utter not, thou hast reached Nirvana ; anger is not known in thee.

"As a Cowherd with his staff gathers Cows into the cowshed, so do Age and Death gather the life of man.

"Cut down the whole forest of lust, not the tree ! When you have cut down every tree and every shrub, then, you will be free !

"The fool does not know when he commits his evil

Then, again, to say, that it is useless to attempt acquiring a thing already got, that is to say, since the felicity of BRAHMAN is naturally present, cultivation of knowledge is no longer necessary. But that should not be, because we find it so happen, when a man has forgotten about a piece of gold in his hand, he recovers possession of it, as if he had not got it already, when pointed out by another. In the same way, acquisition of bliss-already possessed and destruction of misery already destroyed, can only be recovered by means of knowledge, hence cultivation of knowledge is a proper object for an individual to be engaged in."—Dr. DIROLE'S *Note* in *Panchadasi*, pp. 63-4.

deeds ; but the wicked man burns by his own deeds, as if burnt by fire.

“Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

“After a frame has been made of the house, it is covered with flesh and blood, and there dwell in it old age and death ; pride and deceit.

“A man, who has learnt little, grows old like an ox ; his flesh grows, but his knowledge does not grow.

“Be not thoughtless ! Your thoughts draw yourself out of the evil, like an elephant sunk in mud.

“If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

“Self is the lord of self ; who else could be the lord ! With self well-subdued, a man finds a lord such as few can find.

“If an occasion arises, friends are pleasant ; enjoyment is pleasant if it be mutual ; a good work is pleasant in the hour of death ; the giving up of all grief is pleasant.

“The desires of a thoughtless man grows like a creeper ; he runs hither and thither, like a monkey seeking fruit in the forest.

“If a man is tossed about by doubts, full of strong passions and yearning only for what is delightful, his

desire will grow more and more, and he will indeed make his fetters strong.

“The fields are damaged by weeds ; mankind, by passions ; therefore a gift bestowed on the passionless brings great reward.

“Without knowledge* there is no meditation ; without meditation there is no knowledge ; he,

There are two varieties of knowledge, the ‘invisible’ and ‘visible.’ “BRAHMAN is” is an instance of the first, “I am BRAHMAN,” of the second kind, the ‘invisible’ destroys the non-being of BRAHMAN, ‘visibility’ destroys all ignorance with its trammels.

The non-being of BRAHMAN, due to ‘envelopment,’ is destroyed by the knowledge of the ‘invisible kind,’ which clearly defines Its existence by the expression ‘There is BRAHMAN.’ For the two are antagonistic to each other, and cannot co-exist : hence the admission of the existence of BRAHMAN, must do away with Its non-existence or non-being ; and as such a perception is dim and vague, (nothing definite) it is called invisible. “I am BRAHMAN,” is a definite perception, hence it is called ‘visible knowledge’ [or knowledge marked by visibility] and it causes the destruction of ignorance with its trammels. For this knowledge is antagonistic to that ignorance which says “I know not BRAHMAN,” and to that other kind, which declares “There is no BRAHMAN.” “It cannot be cognized—varieties of concealment or envelopment as have just been remarked ;—and to the declaration “I am not a BRAHMAN,” but an agent of virtue and vice, and an instrument for enjoying weal or suffering woe, *i. e.*, the same as JIVA, which is a mistake ; and these are the trammels or nets of ignorance which cannot exist with the real, definite, and visible perception of BRAHMAN, which is expressed by “I am BRAHMAN.”—DHOLI’S *Vichar Sagar*, pp. 117-8

who has knowledge and meditation, is near unto Nirvana.*

* "Ideas respecting the nature of God necessarily influence ideas respecting the nature of the soul. The eastern Asiatics had adopted the conception of an impersonal God, and, as regards the soul, its necessary consequence, the doctrine of emanation and absorption.

"Thus the Vedic theology is based on the acknowledgment of a universal spirit prevailing all things. 'There is in truth but one Deity, the supreme Spirit; he is of the same nature as the soul of man.' Both the Vedas and the Institutes of Menu affirm that the soul is an emanation of the all-prevailing Intellect, and that it is necessarily destined to be reabsorbed. They consider it to be without form, and that visible Nature, with all its beauties and harmonies, is only the shadow of God.

"Vedaism developed itself into Buddhism, which has become the faith of a majority of the human race. This system acknowledges that there is a supreme Power, but denies that there is a supreme Being. It contemplates the existence of Force, giving rise as its manifestation to matter. It adopts the theory of emanation and absorption. In a burning taper it sees an effigy of man—an embodiment of matter and an evolution of force. If we interrogate it respecting the destiny of the soul, it demands of us what has become of the flame when it is blown out, and in what condition it was before the taper was lighted. Was it a non-entity? Has it been annihilated? It admits that the idea of personality which has deluded us through life may not be instantaneously extinguished at death, but may be lost by slow degrees. On this is founded the doctrine of transmigration. But at length re-union with the universal Intellect takes place, Nirvana is reached, oblivion is attained, a state that has no relation to matter, space, or time, the state into which the departed flame of the extinguished taper has gone, the state in which we were before we were born. This is the end that we ought to hope for; it is re-absorption in the universal Force—supreme bliss, eternal rest"—From Dr. DRAPER'S *Conflict between Religion and Science*, pp. 122-3.

“He, who has traversed this mazy and impervious world and its vanity, who is thorough and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana [a knower of BRAHMAN].*

* A theosophist is BRAHMAN, because the *Shruti* says, “A knower of BRAHMAN is BRAHMAN,” and for his own experience of oneness with It. He is ISHWARA, or LORD; because excepting BRAHMAN there is no other ISHWARA. Or, as ISHWARA the predicated intelligence of MAYA for the knowledge of his identity with all selves is their collective aggregate and free; so in a theosophist for a similar knowledge of his identity with all selves he is their collective aggregate and free; and like the discovery of uncovered BRAHMAN to ISHWARA, the predicated intelligence of MAYA, in the form of his own self, it happens to a theosophist too. Thus then for a similar identity of quality also, a knower of BRAHMAN is ISHWARA. For example, a certain king and his queen had two sons, of whom the eldest inherited the whole state and ascended the throne, the youngest for his stupidity had to turn into a servant. Now between the brothers the difference in condition was extreme; subsequently the youngest took the injustice done to him to heart, and wanted to share the ancestral property equally; justice was on his side, and he recovered what was due to him, and was duly installed. In the same way, of the father BRAHMA and mother MAYA two sons are born called *Jiva* and ISHWARA; of them the eldest ISHWARA inherited the father's wealth in the form of ‘being,’ ‘intelligence,’ and ‘bliss;’ and the mother's, in the shape of omnipresence, omnipotence and universal control. The youngest, *Jiva*, was deprived of his inheritance from stupidity arising from want of discrimination, and was subjected to experience happiness and misery as a result of works and worship; so that their mutual difference is extreme. Subsequently when he attains the usual means of self-knowledge (discrimination, etc.,) speaks to ISHWARA thus:—“I am ISHWARA. Thou hast been enjoying the hidden treasure of blissfulness of our common Father, and after dividing the maternal property, turnest me into a beggar asking me ‘To give all this to thee;

MAYA.

FOR a right interpretation of the broad outlines of the Vedanta Philosophy one must begin with MAYA. It is a term pretty commonly used, but with wide distinctions. It has a scientific and a popular signification both of which it will be our purpose to shew in the present notice.

MAYA has been defined as the inherent Force residing in the SUPREME BRAHMA—which is essentially existent and which cannot be differentiated. As the consuming flame of fire imparts an idea of its force, so the potentiality of force present in Self is plainly seen in the objective world. But this MAYA cannot be said to be one with PARABRAHMA, nor as something distinct, in the same way as the consuming force of a fire cannot be said to be the fire itself. Then, again, if you admit it as a separate entity you cannot by any means describe its separate or independent existence.

and pointing the sanctioned works which I am to perform and the prohibited works which I am not to perform, thus veritably reducing me to the position of a servant so far as obedience to the Vedas is concerned; but now by the help of GURU, I will enatch from thee, the present fund of blissfulness, inasmuch as I have done away with our associates-created-difference of visibility and invisibility, etc., and joined intelligence with intelligence for they are one?" In this manner does a theosophist [a knower of BRAHMAN] become BRAHMAN. —Dr. DHOLE's *Note on A Knower of Brahma is Brahma*. See his English Translation of *Panchadas'i*, pp. 292-3.

It will thus be evident that MAYA and PRABRAHMA are but another name for Matter and Force. We all know Force cannot exist without Matter as a separate entity, yet to say, that it is the same as Matter, is absurd. Hence in the text quoted,* we find a Non-dualist asking his opponent, a Madhyamika Buddhist—to describe Force as a separate entity. But it may be urged that PARABRAHMA is Force, and we have seen MAYA to be also a Force ; therefore, we have Force + Force, or Force within Force, something equally absurd,—a condition which the mind fails to comprehend. But such apparent ambiguity is far from real. For MAYA is Matter in its undifferentiated condition—a condition in which the difference between Matter and its indwelling potentiality is minimised to the lowest numerical figure; it is the boundary line of Matter and Force, where Matter losing its grossness, assumes the subtlety of *super-ethereal finis*, where no Matter is distinguishable as such, but all is Siprit or Force. And such an inference is derived from Nature. To quote a familiar illustration, the transition from a mineral to a vegetable and from vegetable to animal is so gradual that it is impossible to distinguish the one from the other. Even at the present moment, science is undecided as to whether certain classes of the lowest vegetables belong to the

* PANCHADAS'I, BOOK. II, V, 42-3.

mineral class, or the last in the scale of the animal series belongs to the vegetable. So much do they resemble each other. If such a view be accepted, the apparent inconsistency is removed. Virtually then, the difference between *Mula-Prakriti* (Matter in its undifferentiated cosmic condition) and *Purush* (its Spirit or PARABRAHMA,) for all practical purposes, is *nil*. Hence the Western Materialist, denying Spirit all over, concentrates his attention on his material atoms which with their indwelling potentiality, supply him with a sufficient cause to answer for every phenomenon. The Vedantist, therefore, presents the sharp point of a double-edged sword to his opponent which takes the ground from under his feet and makes his own position invincible.

Now MAYA is described as a Force, and it is elsewhere defined as something indescribable, which is neither existence (*sat*) nor non-existence (*asat*)—in short, it is one with Ignorance, which, again, being the chief factor of the grand' Cosmos, is the same as the *Prakriti* of KALIPA. Therefore, MAYA is nothing less than Matter. Now this MAYA existed potentially in the PARABRAHMA, and if we say, that by an act of volition created He the objective world from the very same MAYA, we imply no such contradiction as the Herbrew account of God's creating the world out of nothing. But, then, we may be asked, PARABRAHMA is an impersonality, and volition is due to consciousness,

which It can lay no claims to. To such of our task-masters, we reply, that Matter *per se* is unconscious and inert, and can bring forth nothing until acted upon by an intelligent co-operation of a Force and that the PARABRAHMA is Consciousness itself ; consequently the impress of change which It produces in the mass of inertia to make it evolve things varied and innumerable, is tantamount to the volitional agency of a Personal Creator. Then, again, if it be asked, since PARABRAHMA is a pure Spirit, how can It have any connection with Matter, which is Its antagonist ?—Our reply is that Spirit and Force are, as we have seen, convertible terms, and we have likewise seen that Force cannot exist without Matter, hence, wherever there is Force there Matter must always be. To sum up, then, we find, that MAYA existed in the PARABRAHMA, and it is the same MAYA which brought forth the universe in a natural order of sequence by undergoing mutations impressed upon it, through its Force or PARABRAHMA. It is unnecessary here to dwell upon the consecutive series of changes ; suffice it to say that from its undifferentiated condition,—a state in which it had no properties to distinguish it, for properties are due to the elements, ether and the rest,—its pre-elementary condition, if we may be allowed such an expression, it became subtle, and then gross, and ultimately quintuplicated. Change, then, is the

law of the universe ; without it the earth would lose its freshness and beauty ; change everywhere and at every moment is the grand centric law round which are deposited the nucleus and the uncles of future planets, their satellites, etc., as surely as it leads to the slow and gradual, but sure, disintegration of the existing ones. In this way, there never was a time when the world was non-existent, nor will there ever be a time when it will be totally destroyed (KAPILA) ; though, in truth, it may be laid down that the earth we inhabit is not the first of the series and that our human race is not the first that has been called into existence. From close reasoning this must naturally establish itself. For if PARABRAHMA is eternal and essentially existent, and if such a PARABRAHMA must have Its MAYA wherein to reside, and if the contact of the two induces changes which end in works usually called creative, but strictly speaking, evolutionary, then where is the beginning and the end in such a plan ?

Another signification of MAYA is *Illusion*.* This

“There are two sorts of Illusions, ‘unassociated,’ and ‘associated;’ those produced from ignorance only are called ‘unassociated,’ as the illusion of snake in rope and silver in nacre. Now in regard to those illusions, the instrumental causes are :—(1) Impression of Similarity, (2) Defective Sight, (3) Defect in the Witness, (4) Defect in the Subject of Demonstration, and (5) Partial (ordinary) Knowledge of the site on which Illusion is projected or superimposed

consists in believing the world and all its goods to be real, and thus entranced, to hunger after material

[portion represented by 'this']; and as they help the ignorance concerning the rope consequently they are 'associated.' But for a difference in the modification of the period of action, and its prior interval, instrumental causes are divisible into two varieties, viz., from whose contiguity an action is produced, and without which no action results; it is called the instrument modifying the period of action. For example, a pot of water placed close to a wall where the sun's rays have been reflected, and the instrument different from it, is the modification prior to the period of action: as for instance, the wheel and turning rod of a jar. The word 'associate' has for its meaning the instrument in the form of modification of the time of action. Such an instrument is wanting in the snake illusion, for which it is 'unassociated;' and illusion produced from associate (the aforesaid distinct instrument) together with ignorance is called 'associated:' as the reflection of face in mirror, and the reflected shadow of a person standing on the river bank, of trees growing there, or of the blue convex ether, mirage, etc. All of them are caused by the several associates together with ignorance of the site of illusion. Regarding reflection, light and mirror or the contiguity of water are the associates; sunlight and relation of darkness are similar associates in the case of ether reflected in water; in the matter of its panlike shape, contiguity of the earth which is round, is the associate; in mirage, the associates are the sand, and sun's rays glistening on it creating the illusion of water. In this manner, associates are to be considered. In the 'unassociated' variety, knowledge of the site of illusion removes the two forces of ignorance, envelopment and projection, together with its products, so that absence of the imaginary [snake] and the abiding continuance of its site (rope) is the indication of destruction or removal of the snake illusion. In 'associated illusions,' ignorance with its envelopment are both destroyed and obstructed; but through the influence of the obstacle of ignorance in the shape of associate, there does not follow destruction of the action of its creating or projecting force

comforts. As an apt illustration we may refer to the story of NARADA. NARADA was enquiring of KRISHNA one day what MAYA was. They were travelling together in a sandy waste ; NARADA felt thirsty and wanted some water to drink ; a shed was pointed out, where he repairs, leaving his companion to wait for him. The proprietress of the shed happened to be a young damsel whom NARADA had no sooner seen, than he fell, head and ears over, in love. His thirst for drink was gone, but he was now possessed with a thirst for obtaining the fair creature's hands. He marries her, he gets several children and removes with his family from place to place to avoid disasters till ultimately his wife and family are drowned while crossing the bed of a river ; and he is found bewailing the loss of his dearly beloved wife. In such a juncture HARI puts in appearance. To his queries NARADA

together with its cause, the same force ; but is only removed, prevented or obstructed, and is actually perceived for some time ; so that the abiding site continues to the last : or the disappearance of the actuality of the illusory substance is no indication of prevention or obstacle ; on the other hand, the certain knowledge of unreality or the absence in all the three conditions of time, is the indication of removal. Thus then, in regard to earth and gold, the respective mistakes of jar and earring and in the case of egoism too, the illusions are 'associated.' Therefore the ascertainment of their unreality in the manner aforesaid, is the recognised indication of removal and not the absence of actual substance ; and necessarily the reality of the site of illusion should certainly then come to be recognised as the remnant of the site.—
Dr. DHOLE's Note in *Panchadas*' Book XIII, pp. 307-8.

gives no reply, but intent on grief he weeps as loudly as ever. He is fully entranced into the meshes of MAYA. BHAGAVAN deprives him of the charm, when lo ! NARADA is again restored to *jnana*. He has now seen MAYA.*

* Dr. DHOLE in *The Philosophic Inquirer*. Vol. VIII. pp. 73-4.

CHAPTER VIII.

BUDDHISM AND VEDANTISM.

Metempsychosis.

It remains only to notice the doctrine of Metempsychosis. We find it mentioned in Manu's CODE,*—a work of high antiquity. The CHHANDOGYA and BRIHADARANYAK UPANISHADS both speak about transmigration, consequently to look upon it as a graft of Buddhism is quite unnecessary. In Europe Pythagoras was its founder. But if we recollect that the Greek philosopher visited India, and learnt his philosophy in that country† the necessity for India to go

* MANU, the Hindu law-giver, speaks of "the gliding of the soul through 10,000 millions of wombs."—See his *Institutes* XII, 55-67.

† Referring to the point at issue Professor C. D. YONGE in his *Notes on DRYDEN'S Select Prose Works*, forming one of MACMILLAN'S *Educational Series*, writes as follows :—"PYTHAGORAS, the great Samian philosopher, who lived in the sixth century before our era, invented or brought from Egypt the

over to Greece or Egypt in search of a philosophy is removed. Pythagoras is said to

doctrine of the metempsychosis, or the transmigration of souls ; of which he affirmed that he himself was a proof ; since he himself, as he perfectly remembered, under the name of EUPHORBUS, had served in the Trojan war against the Greeks and had been killed by MENELAUS ; and he had recently recognised, in JUNO's temple at Argos, the shield which he had borne, at Troy, and which was now preserved as a Grecian trophy. See OVID's *Metamorphoses*, XV. 163."

But whatever captious criticism may say to the contrary, modern researches have established beyond cavil or doubt, that "primeval India," to use the words of the illustrious JULES MICHELET, "was the original cradle, the matrix of the world, the principal and dominant source of races, of ideas, and of languages for Greece, Rome, and modern Europe, and that the semitic movement—the Jewish-Arabian influence—though very considerable, is nevertheless secondary."

And again continues the enthusiast :—"We live on light, and our legitimate ancestors are the ARYANS, the people of light, who on the one hand have spread over India, and on the other over Persia, Greece, and Rome, and have imparted their ideas, language, arts, and gods along a brilliant track like a long vista of stars. Happy and fruitful genius which nothing has been able to dim, and which still conducts the world in its course by the brightness of its milky-way !"—*The Bible of Humanity*. Translated from the French by VINCENTO CALFA. New York, J. W. BOUTON, 1877, pp. 8 and 15.

Nor is this all. And the following is the accepted opinion of modern scholars. "That PYTHAGORAS borrowed from them [the Brahmins] the greater part of his mystical philosophy ; his notions respecting the properties of numbers as expressive of physical laws, his doctrine of the transmigration of souls, and the arguments by which he inculcated the unlawfulness of eating animal food, seems to admit of no doubt whatever, for all these things are of the very essence of Brahminism, and are to this hour taught and enforced by the sacred order in India."—*Encyclopedia Britannica*.

have been born between the years 604-520 B. C. The date of Buddha's birth is variously estimated, but recent investigation has fixed it at 643 years before Christ, consequently here we have another proof of the Vedic origin of Metempsychosis. Another fact is worthy of mention, that even Kapila, whose denial of the instrumentality of a Creator must necessarily bring him in the plane of an atheist and materialist, had inculcated this doctrine in all its entirety, and, along, with it, Karma. Now Karma and Metempsychosis must go hand in hand. The omnipotency of Karma is beautifully illustrated in the following

"But if the English were constrained to admit her renowned antiquity, yet they affirmed that India was dead and buried forever in her Elephantina grottos, her *Vedas* and her *Ramayana*, like Egypt in her pyramids. They regarded the country, as large as all Europe, and her population of on hundred and eighty [it is now over three hundred] millions of souls, as insignificant, and even contemptuously declared that this numerous people were made up from the refuse of a worn-out nation."—*The Bible of Humanity*, p. 8.

anecdote. An author* had undertaken to write a metaphysical work,† in the opening stanza, for the success of the work—its completion without any mishap—he was sadly perplexed whose aid to invoke, he began with Is'wara,—but as he even could neither punish nor reward—for they depend entirely upon the individual's totality of works,—and ended with invoking the blessings of Karma which was necessarily supreme.

It may be laid down as a matter of fact that the doctrine of transmigration first saw the light in India, next it made its way into Egypt, which was more or less dependent upon India for a great deal of her philosophy and learning ; thence it made its entry into Greece. Within a comparatively recent period it was regarded with great disfavor

*'S'ILHAN' MISARA.

†S'antis'satakam.

in the West, but with the spread of ancient Sanskrit literature and the loss of Church supremacy in European countries, Buddhism and Vedantism are attracting more attention and there is a reaction in their favor.

From what has been said, it will appear that the next life is a product or net result of actions performed in this, as this is of a prior one. The human body is composed of aggregates whose numbers differ in the rival systems of Buddhism and Vedantism. For instance, Buddhism has seven entities. These are according to Mr. Sinnett :—

1. The Physical Body... Rupa.
2. Vitality ... Prana or Jiva.
3. Astral Body .. Linga S'arira.
4. Animal Soul ... Kama Rupa.
5. Human Soul .. Manas.
6. Spiritual Soul ... Buddhi.
7. Spirit ... Atma.

While we find elsewhere mentioned Buddha taught five Skandhas, (aggregates), viz., 1. Rupa, form ; 2. Vedana, or sensation ; 3. Sanjna, perception ; 4. Sanskara, discrimination, or conception ; and 5. Vijnana, or consciousness.

“ At death, these five are broken up and dispersed even to be re-united. But besides *Karma*, there is another property inherent in all sentient beings, named *Upadana* or cleaving to existing objects ; and these two survive the dispersion of the aggregates and produce a new being. By *Upadana* a new existence is produced, but the means of its operation is controlled by the *Karma* with which it is connected. It would sometimes appear that *Upadana* is the efficient cause of reproduction, and that at other times, it is *Karma*. But in all cases it is the *Karma* that appoints whether the being to be produced shall be an insect in the sunbeam, a worm in the earth, a fish in the sea, a fowl in the air, a beast in the forest, a man, a restless Deva, or Brahma of the celestial world.”*

* HARDY'S *Manual of Buddhism*, p 409.

As two schools of Buddhism are recognised, the North and the South, what is here taught refers to the Southern School. But Mr. Sinnett, not a mean authority in these matters, is better able to form a true opinion. He says that once a man the subsequent re-births will be always in the human family, According to him, there are seven root-races, seven worlds, seven kingdoms, and seven entities in the human frame. Man is destined to fill all these root-races in his sojourn, and he has to perform as many number of rounds in the course of evolution. He is now in his fourth round, and not until he has passed it, will there be a corresponding development of the spirit, and reduction of the material portion in him ; the Spiritual Ego begins its onward march in spirituality from this point to manifest its transcendental powers, the struggle continues in the fifth, and his

powers in spite of the fierce contest between them and physical intelligence, gain an ascendancy in spirituality, so that when he begins his sixth round he has attained a degree of perfection, both of body and soul which is as difficult to realise as it is to comprehend in this our present position. Then the ordinary type of man in that sixth round will be an embodiment of all that is goodness, wisdom and excellence, and what now constitutes adeptship will be the common lot of all. "As to what the seventh round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh round will be something altogether too god-like for mankind in the fourth round to forecast its attributes."*

The total number of rounds which each.

* SINNETT'S *Esoteric Buddhism*, pp. 116-7. Edition 1883.

Monad has to pass in one planet, supposing it to be incarnated once only in each of the branch races, is 343. But there are circumstances when it has to make more than one incarnation in one of the root-races, it may come in for two or more incarnations, if the commensurate amount of development it is to achieve there, is prematurely cut short by death, or prevented by adverse circumstances. Now for these failures Nature is extremely liberal, she offers fresh chances, and they begin again at the point where their improvement stopped in the last incarnation. Between death and the next life objectively there intervenes a period of 1,500 years. All this time the spiritual Monad is to enjoy the Devachanic (Devayanic) bliss or suffer the torments of Avitchi (hell). That is to say, in proportion to the growth and aspirations of higher order of spirituality

which an individual has created during life, will be his bliss, and vice versa. Ordinarily speaking, a life is divided between material enjoyment and spiritual aspiration, now the former leads to a new birth on earth and the latter to the bliss known by Devachan.* Two sets of affinities are thus engendered, material and spiritual.

"They start the soul on its entrance into the world of effects with a double set of attractions inhering in it, one set producing the subjective consequences of its Devachanic life, the other set asserting themselves at the close of that life, and carrying the soul back again into re-incarnation. But if the person during his

* Devamarga or Devajana, as it is also called, has its analogue in Devachan of Buddhist Philosophy. It is a state, not a locality: a state of mere subjective enjoyment in proportion to the merit and spirituality of the earth life last past. So long as the soul inhabits it, there is no requital of evil deeds, for that an objective existence in a fresh incarnation is to follow after the Devachanic bliss has been consummated. But it does not necessarily follow that the evil *Karma* only patiently waits for the re-birth, and all good works are exhausted in Devachan. That would surely be disastrous in its effect, but the re-birth is adjusted by both the merit and demerit of the previous earth life. It would thus appear that 'the place of punishment for most of our sins is the earth, its birth place, and play ground.' —Dr. DHOLE's *Note in the Vichar Sagar*, p. 213.

objective life absolutely develops no affinities for material existence, starts his soul at death with all its attractions, tending one way in the direction of spirituality, and none at all drawing it back to objective life, it does not come back; it mounts into a condition of spirituality, not corresponding to the intensity of the attractions or affinities in that direction, and the other thread or connection is cut off.”*

Devachan is a condition of subjective enjoyment, its duration is determined by the intensity and spirituality of the last existence on earth, but there is no chance for the requital of evil deeds here, and inevitable Karma knows of no forgiveness. As merits have brought forth bliss, so are demerits to land that spiritual Monad into a new birth objectively, or, in exceptional cases, as in those of suicides, or persons whose worldly desires and gratifications had been carnal, and unsatisfied, into Avitchi.

* *Esoteric Buddhism* by A. P. SINNETT, pp. 135-6.

Now, between each periodical round there intervenes a period of obscuration or Pralaya. To be more explicit, we are in the middle of our fourth journey round the chain of seven worlds, so that before the fifth race of men are to make their appearance, the earth will be destroyed by a cataclysm of fire or water, then the few wise and good, who had developed their transcendental powers like the fifth rounders, will be occupied with the creative process again. They alone remain to do the work, and they may variously be designated as Brahma, Hiranyagarbha, Is'wara, Deva, etc. A word in connection with the evolutionary tide wave of humanity and we have done. Supposing the seven worlds be represented by the first seven letters of the alphabet, all arranged in a circle, we have in A, the first appearance of the first kingdom, the six

other worlds of the chain are now engulfed in Pralaya or Brahma's sleep,* with the appearance of kingdom two in globe A, kingdom one passes on to B by overflowing gushes, with the appearance of minerals or kingdom three in the first globe, we have kingdom two in B, and one in A, so that when vegetables (kingdom four) appear in A, B is filled with minerals, C with kingdom two, and D with one, and when man appears in globe A, B is filled with animals, C with vegetables, D with minerals, E, F, and G with kingdoms three, two and one respectively. But after man has passed on to globe B, A is cast into Pralayas and so to wait till it receives a fresh influx from F.

* *Vide Note Ante pp. 151-2.*

Mr. Sinnett and Esoteric Buddhism.

MR. SINNETT'S esoteric doctrine has been very ably reviewed in a series of luminous essays by Dr. Dhole in the columns of a Madras Weekly,* some twenty years back, and evoked a warm discussion, so much so that they not only drew the attention of the sainted "H. P. B.," who, for aught we know, fascinated with the writings of "N. D.," preserved every fragment of his random thoughts in her portfolio, but their echoes were heard across the ocean.† And we think

* *The Philosophic Inquirer*.

† Alluding to the contributions of "N. D.," *The Harbinger of Light*, the Melbourne Monthly Journal of Zoistic Science, Free-Thought, and Harmonial Philosophy, in its issue of February, 1883, made the following observations under the heading of *Contemporary Notes*:—"Recent numbers of *The Philosophic Inquirer* (Madras) contain some highly interesting articles on Psychological subjects by 'N. D.' The first on SCIENCE, THEOSOPHY, AND SPIRITUALISM, we re-produce in another column" (p. 2655). And, again, in its May number the worthy Editor remarked:—"The *Philosophic Inquirer* (Madras) has given considerable space to Theosophy lately ['N. D.'] however is evidently not prepared to accept the Occult Philosophy in its entirety, for in the concluding portion of a review of *Esoteric Buddhism* he says, 'We decline in all honesty to swallow the Esoteric Pill so nicely gilded by Mr. SINNETT.'" Writing again on the subject

we would not tire the patience of our readers if we make the following excerpts from his opening article.

Speaking of the exoteric and esoteric phases of Eastern Religions says the learned Doctor :—

“ Every religion, whether new or old, has its two aspects, the Karma Kanda and the Jnana Kanda—the Exoteric and the Esoteric. The clergy from motives of interest, convenience, or aggrandisement, have sedulously kept the secret knowledge to themselves, and led a too-confiding public the other way, which is a shadow, or the faintest shadow of a shadow, in the observance of rituals, fasts, ceremonies, and the other paraphernalia of a gaudy and imposing *tamasha*. And it would seem that such a policy has answered its purpose well. Blind faith has been the product of such a muddle, reason has been bridled, science slurred and abused, and the omnipotent, omniscient and what not Jehovah with his balance and rod, heaven and hell, with his

in its next issue (p. 2731,) the *Harbinger* thus concluded :—
 “ The *Philosophic Inquirer* for March 16th contains an ably written and critical review of Mr. SINNETT'S *Esoteric Buddhism*, by a contributor signing himself ‘X.D.,’ in the course of which he points out some important errors in Mr. SINNETT'S statements.”

hosts of angels, seraphs and cherubs, rules as despotically as ever.

“ While, therefore, the external ritual, or ceremonial observances continue with additions, subtractions, and alterations—as necessitated by the exigencies of the times, and pressed forward by the requirements of the country,—to flourish, the secret truth, which the clergy had originally in their keeping, has been lost, yea, hopelessly lost, to the world from neglect, want of practice, and various other causes too numerous to mention. . . . In Christian countries people,—respectable men and women—are in pains to appear devout ; they have their peys in the lord’s house at so much a year, cushioned with the orthodox regulation color ; they muster strong at Exeter Hall, when and where the question of sending out foreign missions for converting the ‘heathen’ is agitated, and contribute their mite to the lord’s purse ; in principle they are strict sabbatarians, in practice they like a little *too well* to have a talk on the last scandal ; they devour the stirring anecdote of *mi lady’s* eloping with a gay Lothario. They observe decorum, and think, and do pass as religious. Prior to the abolition of slavery, and long anteceding the appearance of that remarkable work which virtually laid the last stroke of the axe on that cursed and abominable law which allowed human flesh to be bought and sold openly,—*Uncle Tom’s Cabin*, would it be believed,—the Church and her

Ministers *defended* slavery, and the congregationists, the Southerners,—the pampered despots who thrived and rolled in luxury, exacted from the life-blood of the poor, tame, forlorn, ill-used, ironed, and whipped Negro, yes, they who fed the clergy, and supported the Church, were lauded to the skies as her most dutiful sons, and that slavery was after the express sanction of God as revealed in his word : for such people and the generality of mankind whose want is to look decent and appear religious, the exotericism will do, but there are several others whom nothing can satisfy. Ardent in their enquiries about truth, and happy to get it any where, they dive deep into the background of phenomena with a hope to lift the veil, and consider themselves very fortunate if they have discovered anything beyond the reach of ordinary science. . . . Now all this referred to operating with the hidden forces of Nature—some thing like Zollner's fourth dimension,—which had a salutary effect in enlarging the spirituality of those concerned. This was the basis of esoteric or secret science. But a glimpse of it is only discernible in Mr. Sinnett's recent work *Esoteric Buddhism*.

“ He carries us with a numerical precision, through the mighty phases of an evolutionary life wave, the immensity of which staggers the highest flights of imagination. We are told that the solar system has a string of seven worlds with an additional *cul de sac*, that an individual Monad has to complete his circuit several times round and round, that there are seven

kingdoms in Nature, and that while kingdom one appears in globe A, the other six are in the womb of *pralayas*, so to speak, but that Nature is never at a standstill, and consequently the life wave commenced at A, proceeds to B, C, D, E, F, and G, in the following wise. When kingdom two appears in A, kingdom one has commenced to shew itself at B. In the same way with the commencement of the appearance of Man, who is the seventh kingdom, in A, the evolutionary life wave has rendered itself manifest in the other six from B to G in a graduated series. That is to say, while A has been prepared for the reception of Man, B is fit only for Animals, C for Vegetables, D for Minerals, E, F, and G for the three remaining kingdoms. And after the exit of Man from the globe A, it suffers what is called obscuration; it reverts to its pristine condition prior to the evolution, and is enshrouded in Brahma's death or *pralayas*, having nothing more left in it but the *maya* of its human population and the germs of the six other kingdoms of Nature. Then when its turn comes next these receive fresh impulse, activity asserts with new vigour, and infuses new life, and evolution re-commences. This is the natural destiny of each and every thing of which we have an objective consciousness. With such a clue, the Puranic legends appear to derive an importance hitherto not conceded to them, and Darwin's Evolution receives new light, with a satisfactory solution of why the 'missing link' is not found.

Reserving such other subjects which Mr. Sinnett has so exhaustively dealt with, in his recent work for a more suitable occasion, we may confine our present remarks to evolution. Now, the obscurations, mentioned incidentally, are always marked by the approach of cataclysms by fire or water—something akin to what is passing before our eyes at the present moment in Sunda, but on a larger scale. These are the results of normal cyclic rounds, and their appointed time and place can easily be prognosticated by the seer. In this way those who preceded us have gone down leaving here and there sorry specks, remnants of a bygone civilization; but which, in the absence of the landmarks herein furnished, it is preposterous to hold. With them the groups of continents and isles which they inhabited had all been submerged. For instance, in the Miocene epoch such a continent called Atlantis perished, and the process of sinking extended over a vast period and is simultaneous with the elevation of the Alps. Lemuria, another continent extending southwards from India, had also a similar fate, but between the two there elapsed a period of 700,000 years. It will now be apparent that owing to such cataclysms, our planet has been subject to changes, and the present continents had either been the direct result of such convulsions, or accretions upon previous ones. In the period we are writing of, Africa had no existence, which must, therefore, be taken for as a new growth. Now as with Atlantis and Lemuria so with the present continents.

Their time will surely come. Even Europe with her high civilization and physical intellectuality, 'unable to go any higher in its own cycle, its progress towards absolute evil will be arrested (as its predecessors, the Lemurians and the Atlantians, the men of the third and fourth races were arrested in their progress towards the same) by one of such cataclysmic changes, its great civilization destroyed, and all the subraces of that race will be found going down their respective cycles after a short period of glory and learning.'

"We are told that the progress towards absolute evil sets in with the acquisition of those powers over Nature by means of ordinary intellectual research which the Adept has the facility of enjoying through the use of another set of faculties. Such powers can be applied to good and evil purposes; when the latter is the case, we call it black magic, and it is a fact that the professors of black magic have always exercised their powers for selfish and unscrupulous ends, thus bringing themselves unconsciously down to the lowest level of the ladder in the scale of spirituality. The Atlantians had accomplished much in the 'disintegration and reintegration of matter, which few but practical spiritualists as yet know to be possible and of control over the elementals, by means of which that and other even more portentous phenomena can be produced.'

"Now these elementals are called semi-intelligent

beings, yet they are credited with the production of such 'portentous phenomena' as led Zollner and his colleagues to establish the *fourth dimension*.* A word

* "A MAHATMA and his pupil travelled the whole distance from Thibet to New York leaving their gross physical bodies in a torpid state, in their astral body or *Mayari-rupa*, across land and seas, to convince some doubting lady or gentleman as to the possibility of such a phenomenon.—Vide *Theosophist*, Vol. V. No. 1. p. 49.

"The Medium DANIEL HOME's levitation and his floating in, and out of, a window seventy feet high by bright moonlight was vouched by no less an authority than Lord LINDSAY, a man of high scientific standing, and an elected Councilor of the Royal Society of London.—Vide ZOLLNER'S *Transcendental Physics*, Appendix A, p. 206.

"Now since the floating, in the air in the above two phenomena is identically the same, the constitution of difference consists, in the first case, of the occult power, force or energy, being used intelligently by an ADEPT, in the second case by a being' or beings outside the pale of physical or objective existence controlling the *Medium*, and making him, so to speak, 'a tool in their hands. He was neither aware of the processes involved in such a feat, nor had he the distant intimation of such a thing being done or about to be done by him prior to its occurrence. And it has been asserted (though some may say it proved) by Mr. SINNETT that, these 'elementals' (spirits) are semi-intelligent beings and yet capable of producing phenomena, that they are inferior beings in an objective sphere of existence paying the penalty of their past misdeeds, and that the over-powering attraction of their third principle keeps them constantly bound to the earth's atmosphere, hence their ultimate destination will be annihilation, to begin again the 'ONE LIFE' which they had commenced and which had ended so disastrously. On the contrary, an ADEPT, though a 'fourth-rounder,' has so far developed his spirituality that he has crossed the sea of the fifth round—the final ordeal of all men, when the largest number of those who have failed to develop the aspirations of the spirit and to acquire knowledge (*Jnan*) will ultimately perish leaving the survivors or the fittest to bloom into DHYAN CHOHAN'S Planetary Spirits to evolve, control, regulate and superintend the next formation on the World after the close of the fifth round by the usual cataclysms which mark each such.

in connection with the fourth and then we are done. Esoteric Buddhism lays stress on seven ; it shows the seven-fold composition of man, the seven strings of planetary chain, the seven rounds which a human unit is to evolve, and so on. Vedantism looks upon the fourth state as the super-excellent, it is that of *Turya*. And a revered friend of ours was very eloquent on the figure nine. He says nine multiplied by nine will have eighty-one, which means eight *plus* one, that is nine. And so in whatever way nine is cast, either by multiplication or addition, the product will be nine as above ; hence, nine is the transcendental figure. We decline in all honesty to swallow the esoterie pill so nicely gilded by Mr. Sinnett. Buddha is hurled back from Nirvana to re-incarnate S'ankaracharya though the latter was a sworn enemy of S'akya Muni, and the successive Terhu Lamas of Thibet. And for the brief span of human existence an individual Lama has a *Devachanic* bliss of 15,000 years, when re-incarnation follows, but why? " *

" Therefore an 'elemental' is an inferior being, and an ADEPT a superior being, and it having been proved by the testamentary evidence on record of the correctness and identity of the phenomena, we establish the truth of our First Axiom [of *Esoterico-Theosophical ProClems* to wit., *Things which are equal to, the same thing, are not equal to one another*], and believe we have proved our proposition (First. [That is, "If two bodies under the influence of a certain force (foccult,) produce like phenomena, they are non-identical, but tevain, and that the one is superior and the other inferior)) satisfactorily."— "N.D." in *The Philosophic Inquirer*, Vol. VI. No. 48, p. 378.

* *Ibid*, No. 47. pp. 369-70.

In this connexion we cannot resist the temptation of placing on record the verdict of the devout Sage of Osceola.* The illustrious Editor of *THE PLATONIST*† writing on the subject observes :—

“ It is said : ‘ If materialism is the leading characteristic of Western Modern Science and Philosophy, the chief trait of Oriental Wisdom is its spirituality.’ This statement is undoubtedly true, and therefore we are much surprised to find Mr. A. P. Sinnett’s pretentious book on Esoteric Buddhism so highly praised. A system of gross materialism is expounded in this work, and represented, wrongly we believe, as the doctrine of certain Oriental Adepts. A few quotations will clearly substantiate our assertion : ‘ Occult science contemplates no principle in nature as wholly immaterial, (p. 26) ; ‘ In this way the [Adwaitee] doctrine is identical with the transcendental materialism of the Adept Esoteric Buddhist philosophy.’ (p. 170) ; ‘ The one eternal, im-

* In Missouri, U. S. America.

† Mr. THOMAS M. JOHNSON conducted not only the above monthly, but he also issued for some time another valuable Bi-Monthly, entitled *Bibliotheca Platonica* in the interest of Platonic Thought, besides being the Author of an admirable treatise on *PLATO’S Basic Concept*

perishable thing in the universe, which universal pralayas themselves pass over without destroying, is that which may be regarded indifferently as space, duration, matter or motion ; not as something having these four attributes, but as something which *is* these four things at once and always.' (p. 201) ; ' Matter, space, motion, and duration constitute one and the same eternal substance of the universe. There is nothing else eternal absolutely.' (p. 208 fifth edition.) These passages speak for themselves. All the attempts to 'explain' them away have been flat failures. There is only one way to 'explain' them, and that is to plead that they were written ignominiously or in a state of mental aberration. One thing is absolutely certain : these passages were never inspired or dictated by any Adept of high standing."*

We wish not to be misunderstood. " In the tendency to questioning and disputation," says Prof. Fowler in his edition of Bacon's *NOVUM ORGANUM*, " however, originated philosophy and abstract speculation. The Hindoos and Greeks alone, in the ancient

* *The Platonist*, Vol. III, No. 5, p. 280.

world, appear to have possessed such a tendency in any marked degree. Without it, poetry, practical inventions, and maxims of conduct are possible, but not philosophy, or, in any great extent, even scientific theory." This may be a surprise to some, but it is none-the-less true. "Begin with certainties and you will end with doubts; but rather begin with doubts that you may end in certainties." "But further," says Professor Huxley in his book on Hume, "it is the business of criticism not only to keep watch over the vagaries of philosophy, but to do the duty of police in the whole world of thought. Wherever it espies sophistry or superstition they are to be bidden to stand; nay, they are to be followed to their very dens and there apprehended and exterminated, as Othello smothered Desdemona 'else she'll betray more men.'"

And the following few lines from Col. Olcott's magnificent oration on "INDIA,—PAST, PRESENT AND FUTURE," will serve as a commentary to our foregoing remarks. Speaking of the ancient Sages of India, the

venerable President-Founder of the Theosophical Society thus delivers himself :—

“Where are those sages, those warriors, those giant intellects of yore? Where the happiness, the independence of spirit, the self-respecting dignity that made an Aryan feel himself fit to rule the world, and able to meet the very gods on equal terms? Where are the cunning artisans whose taste and skill, as exemplified in the meagre specimens that remain, were unrivalled? Whither are departed the Bramhins in whose custody were all the treasures of Asiatic knowledge? Gone: all gone. Like the visions of the night they have departed into the mist of time. *A new nation is being fabricated out of the old material in combination with much alloy.*”*

And should the occasion again come for us to renew your valued acquaintance, gentle reader, we will ask you to wait till then, when we hope to resume the subject of Adept and Adeptship, in the meanwhile let us conclude this volume with the celebrated couplet of Lord Byron.

“Fare the well, fare the well,
“If for ever fare thee well.”

END OF VOL. I.

908/LOT



2708

